PURÁṆA SANGRAHA

OR A COLLECTION OF THE

PURÁṆAS

IN THE ORIGINAL SANSCRIT

WITH AN ENGLISH TRANSLATION.

EDITED BY

REV. K. M. BANERJEA.

NO. I.

MARKAṆḌEYA PURAṆA

पुराण संग्रहः ।

१ खण्डः ॥

मार्कण्डेय पुराणं ॥

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TO THE HONOURABLE

SIR J. W. COLVILE

PRESIDENT OF THE ASIATIC SOCIETY OF BENGAL.

THIS COLLECTION OF

PURÁṆAS

IS INSCRIBED

AS A TRIBUTE OF RESPECT AND ESTEEM.

PREFACE.

The series, of which the first number is now presented to the public, was suggested by a Missionary friend who is also a member of the Oriental section of the Asiatic Society. The importance of Pauránika researches is acknowledged by every scholar competent to pronounce an opinion on the subject. While the Vedas and the Dars'anas are justly considered as the best exponents of the esoteric theology and philosophy which were in high esteem in the Brahmanical Colleges of yore, the Puráṇas are no less valuable as records of the exoteric doctrines instilled into the popular mind of India. No one that takes a pleasure in reviewing the history of human society can reflect without emotion on the tales and legends which for so many successive ages have commanded the belief, and regulated the hopes and fears of millions of rational beings, inhabiting the vast regions between the Brahmaputra and the Indus—the Himàlaya and the sea.

The Puràṇas must also be valued ethnologically as furnishing the best representation we have of Hindu Society, of the establishment of Brahmanical supremacy, and of the development of the institution of caste. They are no guides in an historical point of view. There is not a line in them invested with authority sufficient to challenge our faith. Perhaps no narrators have ever abused the credulity of a nation so unscrupulously as have the authors of the Puràṇas. But if Yudhishṭhira and Parikshit, Dilipa and Das'aratha, Màrkaṇḍeya and Jaimini, and similar names of kings and priests, be not as imaginary as the *sky-flower* of the poets, the Puràṇas are the

only chronicles to which we can look for any ideas concerning them. Those ideas are no doubt delusive in an historical and biographical point of view; but as far as they relate to the manners and customs of the age in which they were composed, they cannot be wholly deceptive. Sítà and Draupadí may never have existed as the wives of Ràma and the Pàṇḍavas, but the story of their marriage is a proof that Hindu princes sometimes gave away their daughters as prizes for heroic achievements. Das'aratha may never have banished his son, Haris'chandra may never have reduced himself to utter beggary, Sukṛisha may never have called upon his sons to give up their flesh for the satisfaction of a voracious monster-bird; but these stories indicate what sort of moral philosophy was in force among the Hindus, and what morbid ideas of truthfulness governed their actions.

Nor are the Puràṇas devoid of interest in a purely literary point of view. The Sanskrit language appears to the best advantage in them. This advantage is, however, shared by the Itihàsas, Tantras, and the Sanhitas usually called the Smṛiti. The literary characteristic of this whole class of writings is their intelligibility, though the S'ṛíbhàgavata must be noted as an exception. But generally the Puràṇas were composed to be communicative—to convey to the reader's mind the ideas intended by their authors, rather than to excite his gaping wonder at the learning displayed in them. This is much more than can be predicated of the Grammars, the Dars'anas, and the Kàvyas.

The editor does not, however, intend to occupy the reader's time by a long introduction. The preface to Professor Wilson's Vishṇu Puràṇa will supply the curious with general information regarding the Puràṇas. As this series commences with the Màrkaṇḍeya, the following extract is given from that preface:

"Markanda or Markandeya Purana. "That Purana in which, commencing with the story of the birds that were acquainted with right and wrong, every thing is narrated

fully by Markandeya, as it was explained by holy sages in reply to the question of the Muni, is called the Markandeya, containing nine thousand verses." This is so called from its being in the first instance narrated by Markandeya Muni, and in the second place by certain fabulous birds; thus far agreeing with the account given of it in the Matsya. That, as well as other authorities, specify its containing nine thousand stanzas; but my copy closes with a verse affirming that the number of verses recited by the Muni was six thousand nine hundred; and a copy in the East India Company's library has a similar specification. The termination is, however, somewhat abrupt, and there is no reason why the subject with which it ends should not have been carried on farther. One copy in the Company's library, indeed, belonging to the Guicowar's collection, states at the close that it is the end of the first Khanda, or section. If the Purana was ever completed, the remaining portion of it appears to be lost.

With reference to the above remarks, it is singular that no two MSS of the Màrkaṇḍeya in the editor's possession terminate exactly in the same way. Two copies indeed, one borrowed from the library of the Asiatic Society, the other from that of the Sanscrit College, agree down to a common point which each describes as the end of the Puràṇa; but the Asiatic Society's copy adds a supplementary chapter which gives a catalogue of the eighteen Puràṇas, and sets forth the merit of reading them—or causing them to be read by others. That supplementary chapter states that the number of Slokas in the Màrkaṇḍeya is six thousand eight hundred and eighty-nine. Two other copies belonging to the libraries of opulent Hindu gentlemen state in conclusion that the number of Slokas is nine thousand. By reckoning the number of leaves and the lines in each leaf of the different manuscripts, it would appear that the calculation of the two MSS first named is substantially correct. But it must be borne in mind that a sloka does not always consist of *four feet*; it sometimes extends to *six feet*, and then it is a triplet; while occasionally it is satisfied with *two feet*. The calculation of the two last named MSS may be justified by the supposition of a large number of *two footed* slokas. The pundits are also in the habit of reckoning as separate slokas such headings as "Màrkaṇḍeya said"—"the birds said" &c. All

the MSS consulted by the editor conclude with the words, *The end of the Márhandeya Purána.* Only the supplementary chapter of the A. S. copy has the words—*Thus far on the greatness of the Purânas in the Márhandeya Purána.*

Professor Wilson's preface gives the following abstract of the contents of the Màrkandeya:

Jaimini, the pupil of Vyasa, applies to Markandeya to be made acquainted with the nature of Vasudeva, and for an explanation of some of the incidents described in the Mahabharata; with the ambrosia of which divine poem, Vyasa, he declares, has watered the whole world: a reference which establishes the priority of the Bharata to the Markandeya Purana, however incompatible this may be with the tradition, that having finished the Puranas, Vyasa wrote the poem.

Markandeya excuses himself, saying he has a religious rite to perform; and he refers Jaimini to some very sapient birds, who reside in the Vindhya mountains; birds of a celestial origin, found, when just born, by the Muni Samika, on the field of Kurukshetra, and brought up by him along with his scholars; in consequence of which and by virtue of their heavenly descent, they became profoundly versed in the Vedas and a knowledge of spiritual truth This machinery is borrowed from the Mahabharata with some embellishment. Jaimini accordingly has recourse to the birds, Pingaksha and his brethren, and puts to them the questions he had asked of the Muni "Why was Vasudeva born as a mortal? How was it that Draupadi was the wife of the five Pandus? Why did Baladeva do penance for Brahmanacide? and why were the children of Draupadi destroyed, when they had Krishna and Arjuna to defend them?" The answers to these inquiries occupy a number of chapters, and form a sort of supplement to the Mahabharata; supplying, partly by invention, perhaps, and par by reference to equally ancient authorities, the blanks left in some of its narrations

Legends of Vritrasura's death, Baladeva's penance, Harischandra's ation to heaven, and the quarrel between Vasishta and Viswamitra, are followed by a discussion respecting birth, death, and sin; which leads to a more extended description of the different hells than is found in other Puranas. The account of creation which is contained in this work is repeated by the birds after Markandeya's account of it to Kroshtuki, and is confined to the origin of the Vedas and patriarchal families, amongst whom are new characters, as Duhsaha and his wife Marshti, and their descendants; allegorical personages, representing intolerable iniquity and its consequences There is then a description of the world, with, as usual to the Purana several singularities, some of which are noticed in the following pages. This being the state of the world in the Swayambhuva Manwantara, an account of the other Manwantaras succeeds, in which the birth of the Manus, and a number of other particulars, are peculiar to this work. The present or Vaivaswata Manwantara is very briefly passed over; but the next, the first of the future Manwantaras, contains the long episodical narrative of the actions of the goddess Durga, which is the especial boast of this Purana, and is the

text-book of the worshippers of Kali, Chandi, or Durga, in Bengal. It is the Chandi Patha, or Durga Mahatmya, in which the victories of the goddess over different evil beings, or Asuras, are detailed with considerable power and spirit. It is read daily in the temples of Durga, and furnishes the pomp and circumstance of the great festival of Bengal, the Durga puja, or public worship of that goddess.

After the account of the Manwantaras is completed, there follows a series of legends, some new, some old, relating to the sun, and his posterity; continued to Vaivaswata Manu and his sons, and their immediate descendants; terminating with Dama, the son of Narishyanta. Of most of the persons noticed, the work narrates particulars not found elsewhere.

This Purana has a character different from that of all the others. It has nothing of a sectarial spirit, little of a religious tone, rarely inserting prayers and invocations to any deity, and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative, and it presents an uninterrupted succession of legends, most of which, when ancient, are embellished with new circumstances; and when new, partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive; being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner, a manner superior to that of the Puranas in general, with exception of the Bhagavata.

It is not easy to conjecture a date for this Purana; it is subsequent to the Mahabharata, but how long subsequent is doubtful. It is unquestionably more ancient than such works as the Brahma, Padma, and Naradiya Puranas; and its freedom from sectarial bias is a reason for supposing it anterior to the Bhagavata. At the same time, its partial conformity to the definition of a Purana, and the tenor of the additions which it has made to received legends and traditions, indicate a not very remote age; and, in the absence of any guide to a more positive conclusion, it may conjecturally be placed in the ninth or tenth century.

The editor's original intention was to give simply the text of the Puranas; but the Asiatic Society, under whose patronage the series is published, recommended the printing of an English translation along with the text, and offered the use of the Manuscript translations that were deposited in its library. These manuscripts are monuments of the learning and industry of the greatest scholar of the age—the Boden professor of Sanskrit in the University of Oxford. The translations, though not perfect or consecutive, have been of great use in settling texts and determining

their signification; but of the version, as it is now presented, the editor undertakes the sole responsibility.

To Mr. F. E. Hall, M. A., of the Benares College, the editor is under the deepest obligations for the valuable assistance he has given him, and the persevering trouble he has taken, both in the settling of the text and the determining of the interpretation. The editor has thus benefited by the collation of good manuscripts at Benares as well as Calcutta. He has personally consulted five manuscripts on the spot—three of which are from the libraries of eminent Hindu families, long distinguished by their regard for Sanskrit literature and their anxiety to secure correct copies of the Purâṇas. And Mr. Hall has collated the proofs, before they were made up into pages, with three or four manuscripts at Benares, to some of which a high authority may be attached. The editor may safely add that Mr. Hall and the Benares pandits have, in most instances, concurred with him in the selection of the text given after due consideration of the various readings. The variations are nevertheless printed in the following pages, in order to enable the reader to judge for himself.

Calcutta, 5th. December, 1851.



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THE

MÁRKAṆḌEYA PURÁṆA

१ अध्यायः ॥

ओंनमोभगवते वासुदेवाय ॥

यद्योगिभिर्भवभयार्त्तिविनाशयोग्य

मासाद्य वन्दित मतीव [1]विविक्तचित्तैः ।

तद्वः पुनातु हरिपादसरोजयुग्म

माविर्भवत्[2]क्रमविलङ्घितभूर्भुवःस्वः ॥ १ ॥

VARIOUS READINGS.

[1]विनीत [2]आविष्कृत ॥

CHAPTER I.

Salutation to the Lord Vàsudeva ! * May the two lotus-feet of Hari purify you, which are sought and worshipped by wise-minded devotees because of their adaptation to destroy the distressing fears of the world, and which successively surpassed the Earth, the Sky, and the Heavens! May he preserve you,

* Four Manuscripts at Benares concur in giving the following salutation to S'iva at the commencement of this Puráṇa.

प्रपद्ये देवमीशानं शाश्वतं ध्रुवमव्ययं ॥

महादेवं महात्मानं विश्वस्य जगतः पतिं ॥ १ ॥

I am inclined to consider the foregoing *sloka* as a tribute paid by some copyist to the tutelar deity of the holy city.

One Ms opens with the following compliment to Vyása.

जयति पराशरसूनुः सत्यवती हृदयनन्दनो व्यासः ॥

यस्याऽऽस्यकमलगलितं वाङ्मयममृतं जगत् पिबति ॥

पायात् स वः सकलकल्मषभेददक्षः
क्षीरोदकुक्षिफणिभोगनिविष्टमूर्त्तिः ।
श्वासावधूतसलिलोत्कणिकाकरालः[1]
सिन्धुः [2]प्रनृत्यमिव यस्य करोति सङ्गात[3] ॥ २ ॥
नारायणं नमस्कृत्य नरञ्चैव नरोत्तमं ।
देवीं सरस्वतीं [4]व्यासं ततोजयमुदीरयेत् ॥ ३ ॥

VARIOUS READINGS.

1 भूतसलिलो लहरीविभङ्गैः 2 प्रनृत्त 3 साक्षात् 4 चैव ॥

After the 3rd sloka the Benares Mss already mentioned add,

पृथिव्यां नैमिषं श्रेष्ठं यत्र योगेश्वरोहरिः ॥ स्वयंभूर्देवदेवेशो यत्र सा लिंगधारिणी ॥ गोमती सरितां श्रेष्ठा यत्र ते मुनयः स्थिताः ॥ मार्कण्डेयं मुनिश्रेष्ठं जैमिनिः प्रत्यपूजयत् ॥

and again:

प्रष्टुमिच्छामि ते ब्रह्मन् सन्देहान् भारतादिमान् ॥ व्यासेनाख्यान् मुनिश्रेष्ठ सन्देहांस्तान्ब्रवीतु मे ॥ १ ॥ श्रुत्वा तान्मुनिशार्दूल कृतकृत्यो भवाम्यहं ॥ श्रवणं ये करिष्यन्ति तेषां भवमयं कुतः ॥ २ ॥ व्याधिव्याधिविनाशश्च आयुरारोग्यवर्द्धनं ॥ वद्धनं धनपुत्राणां तत्पुराणं प्रचक्ष्व मे ॥ ३ ॥ पठनाच्छ्रवणाच्चैव महापापात्प्रमुच्यते ॥

who is able to take away all sin, whose form reposes on the hood of the serpent by the side of the milky ocean, and by contact with whom the ocean dances as it were—terrible because of the uptost spray occasioned by the waters troubled by his breath. After saluting Nàràyana, Nara, the best of males,

तपः स्वाध्यायनिरतं मार्कण्डेयं महामुनिं[6] ।
व्यासशिष्यो महातेजा जैमिनिः पर्य्यपृच्छत ॥ ४ ॥
भगवन् भारताख्यानं व्यासेनोक्तं महात्मना[7] ।
पूर्णमस्तमलैः शुभ्रैः[8] नानाशास्त्रसमुच्चयैः ॥ ५ ॥
जातिशुद्धिसमायुक्तं साधुशब्दोपशोभितं ।
पूर्व्वपक्षोक्तिसिद्धान्तपरिनिष्ठा[9]समन्वितं ॥ ६ ॥
त्रिदशानां यथा विष्णुर्द्विपदां ब्राह्मणो[1] यथा ।
भूषणानाञ्च सर्व्वेषां यथा चूडामणिर्वरः ॥ ७ ॥
यथायुधानां कुलिशमिन्द्रियाणां यथा मनः ।
तथेह सर्व्वशास्त्राणां महाभारतमुत्तमं ॥ ८ ॥

VARIOUS READINGS.

[6]महामुनिः [7]व्यासेन कथितं पुरा [8]शब्दैः [9]परनिष्ठा [1]ब्राह्मणो वरः

Deví, Saraswatí, and Vyàsa, the works called by the name of Jaya (in which the Puràṇas are included) should be narrated.

The resplendent Jaimini, the disciple of Vyàsa, enquired of the great sage Màrkaṇḍeya, who was constantly devoted to the exercise of religious austerities and the study of the Vedas; "O Lord! the magnanimous Vyàsa promulgated the Bhàrata, comprising various holy spotless S'àstras, composed with proper modes, adorned with polished words, and containing the statement and solution of primâ facie views and the establishment of the right view. As Vishṇu among gods, as the Bráhmaṇa among two footed animals, as the Chuḍàmaṇi (a crest-gem) is

अर्थार्थश्चैव धर्मश्च कामो मोक्षश्च वर्ण्यते ।
परस्परानुबन्धाश्च[2] सानुबन्धाश्च ते पृथक् ॥ ९ ॥
धर्म[3]शास्त्र मिदं श्रेष्ठ मर्थशास्त्रमिदं परं ।
काम[4]शास्त्र मिदं [5]चाग्र्यं [6]मोक्षशास्त्रं तथोत्तमं ॥ १० ॥
[7]चातुराश्रम्यधर्माणा माचारस्थितिसाधनं ।
प्रोक्तमेतन्महाभाग वेदव्यासेन धीमता ॥ ११ ॥
तथा तात कृतं ह्येतद्व्यासेनोदारकर्मणा ।
यथा [9]व्यासं महाशास्त्रं विरोधैर्नाभिभूयते ॥ १२ ॥
व्यासवाक्यजलौघेन [1]कुतर्कतरुहारिणा ।
वेदशैलावतीर्णेन नीरजस्का मही कृता ॥ १३ ॥

VARIOUS READINGS.

[2]अनुबद्धा [3]काम [4]मोक्ष [5]चापि [6]धर्म [7]चतुराश्रम [8]शासनं [9]प्राप्त [9]ख्यातं [1]स्वधर्मतरुहारिणा [1]महाभारत रूपिणा ॥

the chief of all ornaments, as the thunderbolt of weapons, and the mind of the organs; so is the Mahábhárata the best of S'ástras in the world. In it are described Artha or wealth, Dharma or virtue, Kàma or desire, and Moksha or final beatitude, and these are mutually combined in it while each severally has its own relations: and it is the best Dharma S'ástra, the best Artha S'àstra, the best Káma S'àstra, and the best Moksha S'ástra. O very fortunate one! the wise Vedavyàsa has communicated this, the means of preserving the rules of conduct of men in the four states. The noble Vyása has so composed this great S'ástra (the Bhàrata) that it admits of no contradiction. The stream-like words of Vyása, springing from the

कलशब्दमहाहंसं[1] महाख्यानपराम्बुजं[2] ।
कथाविस्तीर्णसलिलं[3] काष्णं[4] वेदमहाह्रदं[5] ॥ १४ ॥
तदिदं[7] भारताख्यानं बह्वर्थं श्रुतिविस्तरं[8] ।
तत्त्वतो ज्ञातुकामोऽहं भगवंस्त्वामुपस्थितः[9] ॥ १५ ॥
[1]कस्मान्मानुषतां प्राप्तो निर्गुणोऽपि जनार्दनः ।
वासुदेवो [2]जगत्सृतिस्थितिसंयमकारणं ॥ १६ ॥
[3]कस्माच्च पाण्डुपुत्राणा मेका सा द्रुपदात्मजा ।

VARIOUS READINGS.

[1]हंसः 2महाम्बुजं [2]वराम्बुजः [3]सलिलः [4]कार्ष्णो [4]शक्तो [5]महार्णवः After the 14th sloka some MSS add, भारताख्यततोयेन येन सर्व्वमिदं जगत् ॥ पावितं (प्लावितं वा) वेदगर्भेण मुनिना भावितात्मना ॥ [7]तदित्थं [8]बहुविस्तरं [9]भगवन् प्रष्टुकामोऽहं भगवन्त मुपस्थितः [1]कथं 2जगन्मूर्त्तिं (अथवा जगत्सृष्टि) स्थितिसंहारकारकः [3]कथंच ॥

mountain of the Vedas, and destroying the tree of false reasoning, has cleansed the earth of its dust, (or sins). I am come to you O Lord desiring to know accurately this very significant and extensive narrative, the Bhàrata of Vyàsa, having the Vedas as its great lake, the words as the expanse of water, the great narrative as the excellent lotus, and the melodious sound as the geese. Why did Janárdana, the son of Vasudeva, the cause of the production, existence, and destruction of the world, though devoid of attributes, become a mortal? Why did Kṛishṇá, the daughter of Drupada, become herself the wife of the five sons of Pàṇḍu? about this we have a great doubt. Why did the mighty Baladeva, armed with a plough, make an atone-

[3]पञ्चानां महिषी कृष्णा ह्यत्र[4] नः संशयो महान् ॥१७॥
भेषजं ब्रह्महत्याया बलदेवो महाबलः ।
तीर्थयात्राप्रसङ्गेन कस्माच्चक्रे हलायुधः ॥ १८ ॥
कथञ्च[5] द्रौपदेयास्तेऽकृतदारा महारथाः[6] ।
पाण्डुनाथा महात्मानो[7] बधमापुरनाथवत् ॥ १९ ॥
एतत्सर्वं विस्तरशो ममाख्यातुमिहार्हसि ।
भवन्तो[8] मूढबुद्धीना मवबोधकराः[9] सदा ॥ २० ॥
इति तस्य वचः श्रुत्वा मार्कण्डेयो महामुनिः ।
दशाष्टदोषरहितो[1] वक्तुं समुपचक्रमे ॥ २१ ॥

मार्कण्डेय उवाच ॥

क्रियाकालोऽयमस्माकं संप्राप्तो मुनिसत्तम ।
विस्तरे चापि[2] वक्तव्ये नैष कालः प्रशस्यते ॥ २२ ॥

VARIOUS READINGS.

[3]पञ्चानाञ्च प्रिया [4]अत्र [5]कथंवा [6]बलाः [7]अपिच ते After the 19 sloka some MSS add, केशवेन सहायेन तथा गाण्डीवधन्वना ॥

[2]विस्तरेणापि [8]भवान्नो [9]करः [1]तं ॥

ment for the slaughter of a Bráhmaṇa by engaging in a pilgrimage to holy places, and how were the bachelor sons of Draupadí those magnanimous Pàṇḍu lords, with large cars, killed like (helpless) orphans? You are competent to relate to me all this in full, you are always the instructor of the dull-minded."

Having heard these words of Jaimini, the great Sage Márkaṇḍeya began to speak thus, being free from the eighteen

ये तु वक्ष्यन्ति वक्ष्येऽथ तानहं जैमिने तव ।
[2]तथा च नष्टसन्देहं त्वां करिष्यन्ति पक्षिणः ॥ २३ ॥
पिङ्गाक्षश्च विबोधश्च[3] सुपत्रः[4] सुमुखस्तथा ।
द्रोणपुत्राः खगश्रेष्ठा स्तत्त्वज्ञाः शास्त्रचिन्तकाः[5] ॥ २४
वेदशास्त्रार्थविज्ञाने येषामव्याहता मतिः ।
विन्ध्यकन्दरमध्यस्था स्तानुपास्व च पृच्छ च ॥ २५ ॥
[6]एवमुक्तस्तदा तेन मार्कण्डेयेन धीमता[7] ।

VARIOUS READINGS.

[2]सद्योविनष्टसन्देहसंमोहास्ते द्विजोत्तमाः [2]यथाचनष्टसन्देहसंमोहास्ते द्विजोत्तमाः [3]विराधश्च [4]सुपुत्रः [4]सुभद्रः [5]निश्चयाः [6]एवमुक्तस्तु मुनिना ॥

defects (of speech).* Márkandeya said, O superior Sage, the time of attending to our religious rites is come, this is not a suitable moment for relating all that in full; I will however, tell you now, O Jaimini, who will explain them to you. The birds will solve your doubts, to wit, Pingàksha Vibodha, Supatra and Sumukha. These superior birds are the offspring of Drona; they have a knowledge of truth; they meditate on the

* The eighteen defects are thus specified in the Mss. at Benares mentioned before;

शङ्कितं भीतमुद्घुष्टमव्यक्तमनुनासिकं ॥
विस्वरं विरसं चैव विश्लिष्टं विषमाहतं ॥
काकस्वरं शिरसि गतं तथा स्थानविवर्जितम् ॥
व्याकुलं तालहीनं च पाठदोषाश्चतुर्दश ॥
संगीतं शिरसः कम्पमल्पकण्ठमनर्थकम् ॥

प्रत्युवाचर्षिशार्दूलो विस्मयोत्फुल्ललोचनः ॥ २६ ॥

जैमिनिरुवाच ॥

अत्यद्भुतमिदं ब्रह्मन् खगवागिव[7] मानुषी ।
यत् पक्षिणस्ते विज्ञान [8]मापुरत्यन्तदुर्लभं ॥ २७ ॥
तिर्य्यग्योन्यां [9]यदि भव स्तेषां ज्ञानं कुतोऽभवत् ।
[9]कथञ्च द्रोणतनयाः प्रोच्यन्ते ते पतत्रिणः ॥ २८ ।
कश्च द्रोणः प्रविख्यातो यस्य पुत्रचतुष्टयं ।
जातं गुणवतान्तेषां धर्मज्ञानं[1] महात्मनां ॥ २९ ॥

VARIOUS READINGS.

[7]तेषां वागिव [7]गवां वागिव [7]वीनां वागिव ॥ [7]खगानां मानवीव वाक् [8]माप्रवक्ष्यति [9]यद्यभव [1]ज्ञानां ॥

S'ástras and possess an unerring conversancy with the Vedas. They live in a cave of the mount Vindhya; wait on them and put those questions to them. When the wise Márkaṇḍeya said these words, the superior Sage Jaimini thus returned, his eyes staring through wonder: "It is very wonderful, O Bràhmaṇa, that birds should have the faculty of speaking like human beings, and be endowed with knowledge so difficult of attainment. If their birth is from the womb of brute creatures, how could they obtain knowledge? why are they called the sons of Droṇa? who is he that is called Droṇa, whose four sons they are? (Whence proceeded) the religious knowledge of those accomplished magnanimous (birds)?"

Màrkaṇḍeya answered, Hear with attention what took place between S'akra, the Apsarases, and Nàrada when they met toge-

मार्कण्डेय उवाच ॥

शृणुष्वावहितोभूत्वा यद्वृत्तं[1] नन्दने पुरा ।
शक्रस्याप्सरसाञ्चैव नारदस्य च सङ्गमे ॥ ३०
नारदो नन्दनेऽपश्यत् पुंश्चलीगणमध्यगं ।
शक्रं सुराधिराजानं तन्मुखासक्तलोचनं[2] ॥ ३१ ॥
स तेनर्षिवरिष्ठेन दृष्टमात्रः शचीपतिः ।
समुत्तस्थौ स्वकञ्चास्मै ददावासन[3] मादरात् ॥ ३२ ॥
तं दृष्ट्वा बलवृत्रघ्नमुत्थितं त्रिदशाङ्गनाः ।
प्रणेमुस्ताश्च देवर्षिं विनयावनताः स्थिताः ॥ ३३ ॥
ताभिरभ्यर्च्चितः सोऽथ उपविष्टे शतक्रतौ ।
यथार्हं कृतसंभाषः कथाश्चक्रे मनोरमाः ॥ ३४ ॥
ततः कथान्तरे शक्रस्तमुवाच [5]महामुनिं ।
देह्याज्ञां [6]नृत्यता मासां तव याभिमतेह[7] वै ॥ ३५ ॥

VARIOUS READINGS.

[1]यदुक्तं [2]चेतसं [3]ददौ तस्मै तदा स्वासन [5]तदा [6]नृत्यतोश्चासु [7]मतेति ॥

ther in the Nandana forest. Nàrada saw S'akra, the king of the gods, in the midst of courtezans (the Apsarases) on whose face his eyes were fixed. Immediately on the appearance of that superior Sage, Indra rose and respectfully offered his own seat to him. Those divine females, observing that the destroyer of Bala and Vṛitra (two very formidable demons) himself rose, saluted the divine Sage, and stood before him with humility.

When Indra was seated, Nárada, thus respected by those

प्रत्युवाचर्षिशार्दूलो विस्मयोत्फुल्ललोचनः ॥ २६ ॥

जैमिनिरुवाच ॥

अत्यद्भुतमिदं ब्रह्मन् खगवागिव[7] मानुषी ।
यत् पक्षिणस्ते विज्ञान [8]मापुरत्यन्तदुर्ल्लभं ॥ २७ ॥
तिर्य्यग्योन्यां [9]यदि भव स्तेषां ज्ञानं कुतोऽभवत् ।
[0]कथंच्च द्रोणतनयाः प्रोच्यन्ते ते पतत्त्रिणः ॥ १८ ।
कश्च द्रोणः प्रविख्यातो यस्य पुत्त्रचतुष्टयं ।
जातं गुणवतान्तेषां धर्मज्ञानं[1] महात्मनां ॥ २९ ॥

VARIOUS READINGS.

[7]तेषां वागिव [7]गवां वागिव [7]वीनां वागिव ॥ [7]खगानां मानुषीव वाक् [8]माप्रवक्ष्यति [9]यद्यभव [1]ज्ञानं ॥

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Màrkaṇḍeya answered, Hear with attention what took place between S'akra, the Apsarases, and Nàrada when they met toge-

मार्कण्डेय उवाच ॥

शृणुष्वावहितोभूत्वा यद्वृत्तं[1] नन्दने पुरा ।
शक्रस्याप्सरसाञ्चैव नारदस्य च सङ्गमे ॥ ३०
नारदो नन्दनेऽपश्यत् पुंश्चलीगणमध्यगं ।
शक्रं सुराधिराजानं तन्मुखासक्तलोचनं[2] ॥ ३१ ॥
स तेनर्षिवरिष्ठेन दृष्टमात्रः शचीपतिः ।
समुत्तस्थौ स्वकञ्चास्मै ददावासन[3] मादरात् ॥ ३२ ॥
तं दृष्ट्वा बलवृत्रघ्नमुत्थितं त्रिदशाङ्गनाः ।
प्रणेमुस्ताश्च देवर्षिं विनयावनताः स्थिताः ॥ ३३ ॥
ताभिरभ्यर्च्चितः सोऽथ उपविष्टे शतक्रतौ ।
यथार्हं कृतसंभाषः कथाश्चक्रे मनोरमाः ॥ ३४ ॥
ततः कथान्तरे शक्रस्तमुवाच [5]महामुनिं ।
देह्याज्ञां [6]नृत्यता मासां तव याभिमतेह[7] वै ॥ ३५ ॥

VARIOUS READINGS.

[1]यदुक्तं [2]चेतसं [3]ददौ तस्मै तदा स्वासन [5]तदा [6]नृत्यतोप्यासु [7]मतेति ॥

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When Indra was seated, Nárada, thus respected by those heavenly courtezans, began to discourse on delightful subjects,

[3]रम्भा वा [4]कर्कशा वाथ उर्वश्यथ तिलोत्तमा ।
घृताची मेनका वापि यत्र वा भवतोरुचिः ॥ ३६ ॥
एतच्छ्रुत्वा द्विजश्रेष्ठो वाचं[5] शक्रस्य नारदः ।
विचिन्त्याप्सरसः प्राह विनयावनताः स्थिताः ॥ ३७ ॥
युष्माकमिह सर्वासां रूपौदार्य्यगुणाधिकं ।
[6]आत्मानं मन्यते या तु सा नृत्यतु ममाग्रतः ॥ ३८ ॥
[7]गुणरूपविहीनायाः सिद्धिर्नाट्यस्य नास्ति वै ।
[8]चार्व्वधिष्ठानवन्नृत्यं नृत्यमन्यद्विडम्बनं ॥ ३९ ॥

मार्कण्डेय उवाच ॥

[1]तद्वाक्यसमकालञ्च एकैकास्ता नतास्ततः ।

VARIOUS READINGS.

[3]रम्भाथवा सुकेशी वा [4]मिश्रकेशी वा [5]वाक्यं [6]याऽऽत्मानं मन्यते मुख्यः [7]रूपेणाप्यनरूपेण सिद्धिर्नाऽस्यथ रूपतः [9]सार्थं विना नवनृत्यं [1]तस्य तद्वचनं श्रुत्वा सर्वा हर्षसमन्विताः ॥

after the usual exchange of civilities. When his speech was ended, Indra said to the great Sage, give your commands to any of these dancing girls whom you like, whether it be Rambhà, or Karkas'à, Urvas'í, or Tilottamà; or whether it be Ghṛitàchí, or Menakà.

Nàrada, the eminent Bràhmaṇa, having heard the words of Indra, after some consideration said to the Apsarases, who stood full of veneration; "Let her dance before me, who among you thinks herself superior in beauty, spirit, and virtues. The dance of a woman, who is destitute of beauty and virtues, has no effect; that is a dance which is of a charming woman, other wise the dance is a mockery." Màrkaṇḍeya said, At the time Nàrada spake this, the dancing girls one by one said respectfully,

अहं गुणाधिका न त्वं न त्वं चान्या ब्रवीदिदं[1] ॥ ४० ॥
तासां सम्भ्रममालोक्य भगवान् पाकशासनः ।
[2]पृच्छतेममिति त्वाह मुनिमात्मगुणाधिकां ॥ ४१ ॥
शक्रच्छन्दानुयाताभिः पृष्टस्ताभिः स नारदः ।
प्रोवाच [3]यत्तदा वाक्यं जैमिने तन्निबोध मे ॥ ४२ ॥
तपस्यन्तं नगेन्द्रस्थं या[4] वः क्षोभयते बलात्[5] ।
दुर्व्वाससं मुनिश्रेष्ठं तां वो मन्ये गुणाधिकां ॥ ४३ ॥

मार्कण्डेय उवाच ॥

तस्य तद्वचनं श्रुत्वा सर्व्वा [6]वेपथुकन्धराः ।
[7]अस्माभिः शक्यते नैतद्द्वन्द्वश ऊचिरे कथाः ॥ ४४ ॥
तत्राप्सरा [8]वपुर्नाम [9]मुनिक्षोभणगर्व्विता ।
[1]प्रत्युवाचानुयास्यामि यत्रासौ संस्थितो मुनिः ॥ ४५ ॥

VARIOUS READINGS.

[1]इदं ‒ [2]पृच्छ्यतां मुनिरित्याह वक्ता यां वो गुणाधिकां [2]पृच्छ्यतामय मित्याह मुनिमात्मगुणाधिकं [3]यत्ततो [4]विक्षोभयते [5]अबला [6]वेपित [7]अशक्यमेतदस्माकमिति ताः [8]वसु [9]अक्षि [9]मति [1]प्रत्युवाचाद्य ॥

I am superior in excellence; and each of the others said "Not you, not you." Observing their dispute the Lord Indra said, Enquire of this sage who is superior.

Learn of me, O Jaimini, the words which Nàrada uttered when he was questioned by those female followers of Indra; "I consider her superior among you, who can by her power excite the passion of that best of Sages, Durvásas, who is exercising religious austerities on the prince of mountains." Márkaṇdeya said, At these words, all their shoulders began to quiver, and they declared in pairs, (each to her neighbour) "We are

अद्य [7]तद्देहयन्तारं प्रयुक्तेन्द्रियवाजिनं ।
स्मरशस्त्रगलद्रश्मिं करिष्यामि कुसारथिं[8] ॥ ४६ ॥
ब्रह्मा जनार्दनो वापि यदि वा नीललोहितः ।
[9]तमप्यद्य करिष्यामि कामवाणक्षतान्तरं[1] ॥ ४७ ॥
इत्युक्ता प्रजगामाथ प्रालेयाद्रिं वपुस्तदा[2] ।
मुनेस्तपःप्रभावेण प्रशान्तश्वापदाश्रमं ॥ ४८ ॥
सा पुंस्कोकिलमाधुर्य्यं[3] यत्रास्ते स महामुनिः ।
क्रोशमात्रं[4] स्थिता तस्मादगायत वराप्सराः ॥ ४९ ॥
तद्गीतध्वनि माकर्ण्य मुनि विस्मितमानसः ।
जगाम तत्र यत्रास्ते सा बाला [5]रुचिरानना ॥ ५० ॥

VARIOUS READINGS.

[7]तं देह [8]सुमारथिं [8]स्वसारथिं [9]तथाप्यद्य [1]पराहतं [1]क्षतातुरं
[2]इ स्तटं तदा [3]माधुर्य्या [4]मात्रा [5]रुचिराम्बरा [5]रुचिरस्वना ॥

unable to do it." One of them, by name Vapu, who flattered herself that she could excite the sage, said, "I will go where that sage is. I will this day turn that driver of his chariot-like body and manager of his horse-like senses, into an unlucky charioteer whose reins have been cut off by the weapons of love. Even if he were Brahmá, Janárdana, or Nílalohita, I would this day wound his heart with the arrows of love."

Having thus spoken, Vapu repaired to the mount Himálaya, where even the beasts of prey were tamed by the influence of the austerities of the Sage (Durvásas). The superior Apsaras then, being at a distance of one *cros'a* (or two English miles) from that Sage, began to sing melodiously in a tone of voice like that of a male kokila. The Sage was charmed on hearing her songs, and hastened to the place where that fine-faced

तां दृष्ट्वा [4]चारुसर्व्वाङ्गीं मुनिः संस्तभ्य मानसं[5]।
क्षोभणायागतां ज्ञात्वा कोपामर्षसमन्वितः॥ ५१॥
उवाचेदन्ततो वाक्यं महर्षिस्तां महातपाः[6]॥ ५२॥
[7]यस्माद्दुःखार्जितस्येह तपसो [8]विघ्नकारणात्।
आगतासि मदोन्मत्ते मम दुःखाय खेचरि॥ ५३॥
तस्मात् सुपर्णगोत्रे[9] त्वं [1]मत्क्रोधकलुषीकृता।
जन्म प्राप्स्यसि दुष्प्रज्ञे यावद्वर्षाणि षोडश॥ ५४॥
निजरूपं परित्यज्य [2]पक्षिणीरूपधारिणी।
[3]चत्वार स्ते च तनया जनिष्यन्तेऽधमाप्सरः॥ ५५॥
[4]अप्राप्य तेषु च प्रीतिं शस्त्रपूता पुनर्दिवि।
वासमाप्स्यसि वक्तव्यन्नोत्तरन्ते कथञ्चन॥ ५६॥

VARIOUS READINGS.

[4]प्राह चार्वङ्गीं [5]संस्तब्धमानसः [6]स्तमहातपाः [7]यस्मे दुःखा [8]नाश [9]गेहे [1]मत् क्रोधात् [2]पक्षिणां [3]चतुरश्च तनयान् प्राप्स्यस्यप्सरो धमे [4]अप्राप्ता॥

damsel was. At the sight of the handsome Apsaras the devout Sage, concluding that she had come there to allure him, thus addressed her in a fit of passion. "Since O ethereal nymph! O thou intoxicated with pride! thou hast come to obstruct to my grief the devotion which I am performing with so much hardship, therefore O thou foolish girl! being degraded through my rage, thou shalt be born in the family of Garuḍa, and being deprived of thy real form, live in that of a bird for sixteen years. O vilest of Apsarases! four sons shall be born to thee; when being pierced with weapons thou shalt re-attain

इतिवचनमसह्यं[3] कोपसंरक्तदृष्टि
[4]स्खलकलवलयान्तामाभानिनीं श्रावयित्वा ।
तरलतरतरङ्गां गां[5] परित्यज्य विप्रः
प्रथितगुणगणौघां संप्रयातः खगङ्गां ॥ ५७ ॥
इति मार्कण्डेयपुराणे वपुश्शापः । १ ।

द्वितीयोऽध्यायः ॥ २ ॥

मार्कण्डेय उवाच ॥

अरिष्टनेमिपुत्रोऽभूद्गरुडो नाम पक्षिराट् ।
गरुडस्याभवत् पुत्रः सम्पातिरिति विश्रुतः ॥ १ ॥

VARIOUS READINGS.

[3]मप्रक्यं [4]स्खलवलयकरान्तां [5]तां ॥

heaven, before thou derivest any pleasure from them. Do not make any reply to this." Having spoken these insupportable words to that girl with dangling and jingling bracelets, the Bráhmaṇa left the earth, his eyes reddened through anger, and repaired to the ethereal Gangá, which is agitated with undulating billows, and whose numerous virtues are well known.

The End of the 1st. Chapter on the curse of Vapu.

CHAPTER II.

Márkaṇḍeya said; To Arishṭanemi was born Garuḍa, the king of birds; his son was Sampáti, whose son was the heroic Supárs'wa equal to Váyu or the wind in power. He begot Kunti

तस्याप्यासीत्[9] सुतः शूरः सुपार्श्वो वायुविक्रमः ।
सुपार्श्वतनयः कुन्तिः[3] कुन्तिपुत्त्रः [4]प्रलोलुपः ॥ २ ॥
तस्यापि तनयावास्तां कङ्कः [5]कन्धर एव च ॥ ३ ॥
कङ्कः कैलासशिखरे [6]विद्युद्रूपेति विश्रुतं ।
ददर्शाम्बुजपत्राक्षं राक्षसं धनदानुगं ॥ ४ ॥
आपानासक्त ममल[7]स्रग्दामाम्बरधारिणं ।
भार्यासहायमासीनं शिलापट्टेऽमले शुभे ॥ ५ ॥
[1]तद्दृष्टमात्रं कङ्केन रक्षः क्रोधसमन्वितं ।
प्रोवाच कस्मादायात [2]स्त्वमितो ह्यण्डजाधम ॥ ६ ॥
स्त्रीसन्निकर्षे तिष्ठन्तं कस्मान्मामुपसर्पसि ।
नैष धर्मः सुबुद्धीनां मिथोनिष्पाद्यवस्तुषु ॥ ७ ॥

VARIOUS READINGS.

[9]श्च्भूत् · [3]कुम्भि [4]कुम्भःपुत्त्र स्तु लोलुपः [5]कन्दर [6]विद्युद्रूपमिति श्रुतं
[7]स्त्रम्बरा [7]स्त्रगन्धा [1]संदृष्ट [2]भवानभ्यागमा [2]भवानत्र खगाधम ॥

whose son was Pralolupa, who again had two sons by name Kanka and Kandhara.

Kanka met with a Rákshasa on the summit of the Kailása mountain, named Vidyudrúpa, who had eyes resembling the leaves of lotus flowers, was a follower of Kuvera, wore spotless clothes and wreaths of flowers, and was seated with his consort on a beautiful slab of spotless stone, engaged in drinking. The moment Kanka eyed him he in a fit of passion said, " Why art thou come, O thou vilest of oviparous creatures! and why art thou approaching me, who am seated in company with my wife?

कङ्क उवाच ॥

साधारणोऽयं शैलेन्द्रो यथा तव तथा मम ।
अन्येषाञ्चैव जन्तूनां ममता भवतोऽत्र का[3] ॥ ८ ॥

मार्कण्डेय उवाच ॥

ब्रुवाणमित्थं खड्गेन कङ्कं चिच्छेद राक्षसः ।
क्षरत्क्षतजबीभत्सं विस्फुरन्तमचेतनं ॥ ९ ॥
कङ्कं विनिहतं श्रुत्वा कन्धरः क्रोधमूर्च्छितः ।
विद्युद्रूपवधायाशु[4] मनश्चक्रेऽण्डजेश्वरः ॥ १० ॥
स गत्वा शैलशिखरं कङ्को यत्र हतः स्थितः ।
तस्य सङ्कलनञ्चक्रे भ्रातुर्ज्येष्ठस्य खेचरः ।
कोपामर्षविवृत्ताक्षो[5] नागेन्द्र इव निःश्वसन् ॥ ११ ॥

VARIOUS READINGS.

[3]भूतानां ममताऽत्र का [4]वधार्थाय [5]विवृत्ताक्षो ॥

Such is not the conduct of the intelligent with regard to matters of privacy."

Kanka answered, "This great mountain is common property, it belongs to me and to all other creatures, as much as to you; what particular right have you to its possession?" Márkaṇḍeya said, While Kanka thus spoke that Rákshasa slew him with a sword. Kandhara having heard that (his brother) Kanka was killed, and was lying weltering, horrid with gore, quivering, and senseless, swooned with rage. The lord of the birds immediately resolved upon the destruction of Vidyudrúpa, and going to the summit of the mountain where Kanka lay dead, first

अगामाथ[6] स यत्रास्ते भ्रातृहा तस्य राक्षसः ।
पक्षवातेन महता चालयन् [7]भूधरान् वरान् ॥ १२ ॥
[8]वेगात् पयोदजालानि[9] विक्षिपन् क्षतजेक्षणः ।
क्षणात् क्षयितशत्रुः[1] स [2]पक्षाभ्यां क्रान्तभूधरः ॥ १३ ॥
पानासक्तमतिं तत्र तं ददर्श निशाचरं ।
आताम्रवक्त्रनयनं हेमपर्यङ्क माश्रितं ॥ १४ ॥
स्रग्दामापूरितशिखं हरिचन्दनरूषितं[3] ।
केतकीपत्रगर्भाभै र्दन्तैर्घोरतराननं ॥ १५ ॥
वामोरुमाश्रितां [4]चास्य ददर्शायतलोचनां ।
पत्नीं मदनिकां नाम पुंस्कोकिलकलस्वनां ॥ १६ ॥

VARIOUS READINGS.

[6]जगाम स च 6तत्र [7]सर्वभूधरान् [7]सचराचरान् [8]नगान् [9]चिक्षेप
[1]क्रोधात् कुपितनेत्रः [2]संक्रान्त्याक्रान्त [3]भूषितं [4]तस्य ॥

embraced his elder brother, and then, with eyes dilated through wrath and impatience, and breathing forcibly like a great snake, proceeded to the place where was the Rákshasa, the destroyer of his brother ; shaking great mountains with the strong wind occasioned by the motion of his wings, and with blood-shot eyes, casting aside the masses of clouds by his swiftness. He arrived there, to destroy his enemy in a moment, having passed over the mountain by his wings, and saw the Rákshasa engaged in drinking, his face and eyes of a coppery hue, lying on a golden couch, having his hair adorned with wreaths of flowers, and decorated with yellow sandal, and his countenance rendered frightful by his teeth, that were resplendant like the middle of the Ketakí leaves. He also beheld his broad-eyed

ततो रोषपरीतात्मा कन्धरः कन्दरस्थितं ।
तमुवाच सुदुष्टात्मन्नेहि युध्यस्व वै मया ॥ १७ ॥
[5]यस्माज्ज्येष्ठो[6] मम भ्राता [7]विस्रब्धो घातित स्त्वया ।
तस्मात्त्वां मदसंसक्तं[8] नयिष्ये यमसादनं ॥ १८ ॥
विश्वस्तघातिनां लोका ये च स्त्रीबालघातिनां ।
यास्यसे [9]निरयान् सर्व्वांस्तांस्त्वमद्य मया हतः ॥ १९ ॥

मार्कण्डेय उवाच ॥

इत्येवं पतगेन्द्रेण[4] [1]प्रोक्तं स्त्रीसन्निधौ तदा ।
[2]रक्षः क्रोधसमाविष्टं[3] प्रत्यभाषत पक्षिणं ॥ २० ॥
यदि ते निहतो भ्राता पौरुषं तद्धि दर्शितं[4] ।
त्वामप्यद्य हनिष्येहं खड्गेनानेन खेचर ॥ २१ ।

VARIOUS READINGS.

[5]यद्दे [6]श्रेष्ठो [7]विश्वस्तो [7]स्वदुष्टो [8]संयुक्तं [8]मूढमुन्मत्तं [9]निरयाग्नि स्थान् [9]नरकान् घोरान् [4]पक्षिराजेन [1]प्रोक्तः [2]राक्षसः [3]संरब्धः [4]सन्दिदर्शय ॥

consort by name Madaniká, whose voice was like that of a male Kokila, leaning on the left thigh of the Rákshasa.

Filled with wrath, Kandhara then thus addressed the Rákshasa in the valley, "Come O malicious creature, fight with me. As you have killed my elder brother who relied on you, I will send you, O intoxicated wretch! to the mansion of Yama (or Pluto). Slain by me to-day, you shall go to all the regions of torment to which such as kill those who rely on them, and the murderers of women and infants, are condemned." Márkandeya said; Being thus spoken to by the lord of birds in the presence of his wife, the Rákshasa,

तिष्ठ क्षणं [5]नात्र जीवन् पतगाधम यास्यसि ।
इत्युक्त्वाऽञ्जनपुञ्जाभं विमलं खड्गमाददे ॥ २२ ॥
ततः पतगराजस्य यक्षाधिपभटस्य च ।
बभूव युद्धमतुलं[6] यथा गरुडशक्रयोः ॥ २३ ॥
ततः स राक्षसः [a]क्रोधात् खड्गमाविध्य वेगवत्[7] ।
चिक्षेप पतगेन्द्राय निर्वाणाङ्गारवर्च्चसं ॥ २४ ॥
पतगेन्द्रश्च तं खड्गं किञ्चिदुत्प्लुत्य भूतलात् ।
वक्त्रेण जग्राह तदा गरुडः पन्नगं यथा ॥ २५ ॥
[8]वक्त्रपादतलै भंक्त्वा चक्रे [9]क्षोभमथाण्डजः ।
तस्मिन् भग्ने ततः खड्गे बाहुयुद्धमवर्त्तत ॥ २६ ॥
ततः पतगराजेन वक्षस्याक्रम्य राक्षसः ।
[1]अन्त्रपादकरै[2] राशु शिरसा च वियोजितः ॥ २७ ॥

VARIOUS READINGS.

[5]न मे [6]तमुलं [a] कोपात् [7]वेगवान् [8]चक्ष [9]क्रोध [1]चक्ष [2]तल

filled with rage, replied to him (in these words): "If I have slain your brother then I have displayed my heroism; I will this day kill you also with this scimitar. O vilest of birds, wait a moment, you shall not escape hence with your life."

So saying he took up a bright scimitar black as the [antimonial] collyrium and an unparalleled combat ensued between the lord of birds, and the officer of the Lord of Yakshas, like that (which had in former times taken place) between Garuda and Indra. The Rákshasa then in his rage drew his scimitar, appearing like charcoal that has been extinguished, and launched it against that superior

तस्मिन्विनिहते सा स्त्री खगं शरणमभ्यगात्[3] ।
किञ्चित् संजातसंत्रासा प्राह भार्य्या भवामि ते ॥ २८ ॥
तामादाय खगश्रेष्ठः स्वकं गृहमगात् पुनः ।
गत्वा स निष्कृतिं भ्रातुर्व्विद्युद्रूपनिपातनात् ॥ २९ ॥
कन्धरस्य च सा वेश्म प्राप्येच्छारूपधारिणी[4] ।
मेनकातनया सुभ्रूः सौपर्णं रूपमाददे ॥ ३० ॥
तस्यां [5]स जनयामास तार्क्षीन्नाम सुतान्तदा ।
मुनिशापाग्निविप्लुष्टां वपुमप्सरसां वरां[6] ।
तस्या नाम तदा चक्रे तार्क्षीमिति विहङ्गमः ॥ ३१ ॥
मन्दपालसुताश्चासंश्चत्वारोऽमितबुद्धयः[7] ।

VARIOUS READINGS.

[3]गात् [4]चारिणी [5]सं [6]वपुनामाप्सरोवरां [7]विक्रमाः ॥

bird, when the latter springing up a little from the ground, seized it with his beak in the same manner as Garuḍa catches serpents, and broke it with its beak and legs, which confounded the Rákshasa. The scimitar being thus broken, they began to wrestle; at length the bird attacking the breast of the Rákshasa, immediately dissevered his bowels, hands, legs, and head.

When the Rákshasa was killed, his consort applied to the bird for protection, and, with some trepidation, said, "I am become your wife." The excellent bird then returned to his abode with her, having avenged the destruction of his brother by slaying the Rákshasa Vidyudrúpa. The fair Rákshasi, who was the daughter of Menaká, on her arrival at the house of the bird, capable as she was of assuming forms at pleasure, transformed

जरितारिप्रमुखतयो द्रोणान्ता द्विजसत्तमाः ॥ ३२ ॥
तेषां जघन्यो धर्म्मात्मा वेदवेदाङ्गपारगः ।
उपयेमे स तान्तार्क्षीं कन्धरानुमते शुभां ॥ ३३ ॥
कस्यचित्त्वथ कालस्य तार्क्षी गर्भमवाप ह ।
सप्तपक्षाहिते गर्भे कुरुक्षेत्रं जगाम सा ॥ ३४ ॥
कुरुपाण्डवयो युद्धे वर्त्तमाने सुदारुणे ।
भावित्वाच्चैव कार्य्यस्य रणमध्यं विवेश सा ॥ ३५ ॥
[8]अपश्यत तदा युद्धं भगदत्तकिरीटिनोः ।
निरन्तरं शरै [9]रासीदाकाशं शलभैरिव ॥ ३६ ॥
पार्थकोदण्डनिर्मुक्त मासन्न मतिवेगवत् ।

VARIOUS READINGS.

[8]साचापश्यत् [8]सापश्यत तत्र [8]तत्रापश्यत् [9]श्चा ॥

herself into a female bird. On this consort, Kandhara begat a daughter, who had (in her former life) been a superior Apsaras named Vapu, consumed by the fire of the curse denounced upon her by the Sage (Durvàsas). The bird then named her Tárkshí.

Mandapàla had four sons of unlimited wisdom, of whom Jaritàri was the eldest, and Droṇa the youngest, excellent birds. The latter, who was virtuous and well versed in the Vedas and Vedángas, married that beauteous Tàrkshí with the permission of Kandhara. Some time after this, Tárkshí became pregnant, when, after the seventh fortnight of her conception, she went to Kurukshetra at the time when the terrible battle between the Kurus and the Pàṇḍavas was going on. She entered the midst of the combat in pursuance of the preordination of destiny.

तस्या [1]भल्ल मभिरुयामं त्वचं चिच्छेद जाठरीं ॥ ३७ ॥
भिन्ने कोष्ठे शशाङ्काभं भूमावण्डचतुष्टयं ।
आयुषः सावशेषत्वात्तूलराशौ दिवापतत् ॥ ३८ ॥
तत्पातसमकालञ्च[2] सुप्रतीकाद्गजोत्तमात् ।
पपात महती घण्टा वाणसंछिन्नबन्धना ॥ ३९ ॥
समं समन्तात् [3]प्राप्ता तु [4]निर्भिन्नधरणीतला ।
छादयन्ती खगाण्डानि स्थितानि पिशितोपरि ॥ ४० ॥
हते च तस्मिन्नृपतौ भगदत्ते नरेश्वरे ।
बहून्यहान्यभूद्युद्धं कुरुपाण्डवसैन्ययोः[4] ॥ ४१ ॥
वृत्ते युद्धे धर्मपुत्रे गते शान्तनवान्तिकं ।

VARIOUS READINGS.

[1]भल्लो महावेगस्त्वचं [2]न्तु [3]संप्राप्ता [4]विभिन्न [4]सेनयोः ॥

and saw a battle that took place between Bhagadatta and Kiríṭin. The sky was then constantly covered with arrows like locusts. In the mean time a weapon, black like a snake, called Bhalla, and discharged from the bow of Pártha, happened to fall upon her with great velocity, and cut off the skin of her belly. The womb being thus run through, four eggs brilliant like the moon, fell upon the ground, but in consequence of their allotted period of life not being over, they fell as if on a heap of cotton. At the same time a large bell that was hanging from (the throat of) the best of elephants Supratíka happened to be untied by an arrow cutting off its bands, and it fell straight in the field, covering those eggs amidst the flesh (in which they had fallen) and piercing through the earth.

भीष्मस्य गदतो ऽशेषान् श्रोतुं धर्मान्महात्मनः[5] ॥ ४२ ॥
घण्टागतानि तिष्ठन्ति यत्राण्डानि द्विजोत्तम[6] ।
आजगाम तमुद्देशं शमीको नाम संयमी ॥ ४३ ॥
स [7]तत्र शब्दमशृणोच्चिचीकुचीति वाशतां ।
बाल्यादस्फुटवाक्यानां विज्ञानेऽपि परे सति ॥ ४४ ॥
अथर्षिः शिष्यसहितो घण्टामुत्पाट्य विस्मितः ।
अमातृपितृपक्षाणि[8] शिशुकानि[9] ददर्श ह ॥ ४५ ॥
तानि[1] तत्र तथा[2] भूमौ शमीको भगवान्मुनिः[3] ।
दृष्ट्वा स विस्मयाविष्टः प्रोवाचानुगतान् द्विजान् ॥ ४६ ॥
[4]सम्यगुक्तं द्विजाग्र्येण शुक्रेणोशनसा स्वयं ।

VARIOUS READINGS.

[5]मुनिः [6]मः [7]शब्दमशृणोत्तेषां [8]घ्नांश्च [9]कान् स [1]तांस्तु [2]तदा
[3]ऋषिः [4]सत्यमुक्तं ॥

· After this when the King Bhagadatta was slain, the battle continued for many days between the armies of the Kurus and Pándavas. O eminent Bráhmaṇa, when the conflict was concluded, the son of Dharma (Yudhishṭhira) having gone to the descendant of S′antanu, the righteous instructor Bhíshma, to hear of various virtues from him, an ascetic named S′amíka came to the spot where those eggs lay within the bell. He there heard the chirping of the chickens, which were unintelligible on account of their infantine age, although they were endowed with transcendent knowledge. That Sage then took up the bell with (the aid of) his disciples, and saw with astonishment the

पलायनपरं दृष्ट्वा दैत्यसैन्यं सुरार्द्दितं ॥ ४७ ॥
न गन्तव्यं निवर्त्तध्वं कस्माद् व्रजत कातराः ।
उत्सृज्य शौर्य्ययशसी क्व गता न मरिष्यथ ॥ ४८ ॥
नश्यतो युध्यतो वापि तावद्भवति जीवितं ।
यावद्धाता ऽसृजत् पूर्व्वं न [5]यावन्मनसेप्सितं[6] ॥ ४९ ॥
एके म्रियन्ते स्वगृहे पलायन्तो ऽपरे जनाः ।
भुञ्जन्तोऽन्नं तथैवापः पिबन्तो निधनं गताः ॥ ५० ॥
विलासिन स्तथैवान्ये कामयाना निरामयाः[7] ।
अविक्षताङ्गाः शस्त्रैश्च प्रेतराजवशङ्गताः ॥ ५१ ॥

VARIOUS READINGS.

[5]तावत् [6]स्छति [7]अनामयं

young ones, without father, without mother, without wi[illegible] The illustrious Muni S'amíka having seen them lying on t[illegible] ground, and, being filled with wonder, observed to his twice-born followers; "Well was it said by the eminent Bráhmaṇa S'ukra to the forces of the Daityas, when he saw them, overpowered by the gods, betaking themselves to flight; 'do not fly,' said he, 'return; why are you running away through fear? Though relinquishing your valour and fame where can you avoid death? The lives as well of those that perish as of those that continue fighting extend to the length preordained by Brahmà, and not to the extent desired by them. Some die in their own houses, some amidst their flight, and others expire while eating rice or drinking water; others again while merry, lewd, and in perfect health. Some become subject to the king of the dead

अन्ये तपस्यभिरता नीताः प्रेतस्वपानुगैः ।
[2]योगाभ्यासे रताश्चान्ये नैव प्रापुरमृत्युतां[3] ॥ ५२ ॥
[4]शम्बराय पुरा क्षिप्तं वज्रं कुलिशपाणिना ।
हृदये ऽभिहतस्तेन तथापि न मृतो ऽसुरः ॥ ५३ ॥
तेनैव खलु वज्रेण तेनैवेन्द्रेण दानवाः ।
प्राप्ते काले हता दैत्यास्तत्क्षणान्निधनं गताः॥ ५४ ॥
विदित्वैवं न संत्रासः कर्त्तव्यो विनिवर्त्तत[5] ।
ततो निवृत्तास्ते दैत्यास्त्यक्त्वा मरणजं भयं ॥ ५५ ॥
इति शुक्रवचः [6]सत्यं [7]कृतमेभिः खगोत्तमैः ।
ये युद्धेऽपि न संप्राप्ताः पञ्चत्व मतिमानुषे ॥ ५६ ॥

VARIOUS READINGS.

[2]योगन्यास [3]मर्त्यतां [4]शाम्बराय [5]तां [6]सम्यक् [7]श्रुतं

(Pluto) without being wounded with weapons, while others have been taken away by his officers when engaged in the exercise of religious austerities. Others though devoted to the performance of devotion have not attained immortality. The thunderer once discharged his thunderbolt against S'ambara; the Asura though pierced through his heart, was not killed by it; whereas other Asuras have died the moment they were wounded by the same Indra and with the same weapon, when their time was come. Knowing this you should not be deterred by fear: desist from your flight.'

"The Daityas then halted, giving over all fear of death. Those words of S'ukra are verified by these best of birds, who are not destroyed even in the midst of a super-human combat. Where, O Bráhmaṇas, the fall of the eggs? Where the

काण्डानां पतनं विप्राः क्व घण्टापतनं समं ।
क्व च मांसवसारक्तैर्भूमेरास्तरणक्रियाः ॥ ५७ ॥
केऽप्येते सर्व्वथा विप्रा नैते सामान्यपक्षिणः ।
दैवानुकूलता लोके महाभाग्यप्रदर्शिनी[9] ॥ ५८ ॥
एवमुक्त्वा स तान् वीक्ष्य पुनर्व्वचनमब्रवीत् ।
निवर्त्ततास्रमं यात गृहीत्वा पक्षिबालकान् ॥ ५९ ॥
मार्जाराखुभयं यत्र नैषामण्डजजन्मनां ।
श्येनतो नकुलाद्वापि स्थाप्यन्तां तत्र पक्षिणः ॥ ६० ॥
द्विजाः किं वातियत्नेन[3] मार्य्यन्ते कर्मभिः स्वकैः ।

VARIOUS READINGS.

[9]प्रसाधिनी [3]अभियत्नेन ॥

simultaneous dropping of the bell? And where the spreading of the ground with flesh, marrow, and blood? They must be some Bráhmaṇas; they are no common birds; for divine favour is, in this world, an indication of great fortune."

Having thus spoken, he looked at them for a while, and then spoke as follows: "Stop, take these young birds, and go home. Keep them in a place where they may have no fear of (being injured by) cats, rats, hawks, and mungooses. But, O Bráhmaṇas, what is the use of great care? All creatures are destroyed or preserved by their own acts, as these young birds, but still people should use their efforts on all occasions. Whoever does his duty as a man, is never blamed by the wise."

Thus addressed by the sage, those descendants of sages took the young birds, and went to their own dwelling, pleasing to devotees, and where the branches of the trees were rife with swarms of black bees.

रक्ष्यन्ते चाखिला जीवा [4]यथैते पक्षिबालकाः ॥ ६१ ॥
तथापि यत्नः कर्त्तव्यो नरैः सर्व्वेषु कर्मसु ।
कुर्व्वन् पुरुषकारन्तु वाच्यतां याति नो सतां ॥ ६२ ॥
इति मुनिवरचोदिता[5]स्ततस्ते
मुनितनयाः परिगृह्य पक्षिणस्तान् ।
तरुविटपसमाश्रितालिसंघं
ययुरथ तापसरम्यमाश्रमं स्वं ॥ ६३ ॥
स चापि [6]वन्यं मनसाभिकामितं
प्रगृह्य मूलं कुसुमं फलं कुशान् ।
चकारचक्रायुधरुद्रवेधसां
सुरेन्द्रवैवस्वतजातवेदसां ॥ ६४ ॥
अपाम्पते र्गीष्पतिवित्तरक्षिणोः
समीरणस्यापि तथा द्विजोत्तमः ।
धातुर्विधातुस्त्वथवैश्वदेविकाः
श्रुतिप्रयुक्ता विविधास्तु सत्क्रियाः ॥ ६५ ॥

VARIOUS READINGS.

[4]तथैते [5]चोदिताः [6]रम्यं ॥

And the Muni, best of Bráhmaṇas, himself took beautiful wild roots, flowers, fruits, and Kus'a grass; and performed the various worship, as prescribed in the Vedas, of the holder of the discus (Vishṇu), Rudra, Brahmá, the king of gods (Indra), Vaivas-wata, Játavedas, the lord of waters, (Varuṇa), Brihaspati, the treasurer (Kubera), the Air, Dhátṛi and Vidhátṛi, and the Vais'wadevikas.

इति मार्कण्डेय पुराणे चटकोत्पत्तिः ॥ २ ॥

तृतीयोऽध्यायः ॥ ३ ॥

मार्कण्डेय उवाच ॥

अहन्यहनि विप्रेन्द्र स तेषां मुनिसत्तमः ।
चकाराहारपयसा तथा गुप्त्या च पोषणं ॥ १ ॥
मासमात्रेण जग्मुस्ते भानोः स्यन्दनवर्त्मनि ।
कौतूहलविलोलाक्षै र्दृष्टा मुनिकुमारकैः ॥ २ ॥
दृष्ट्वा महीं सनगरां साम्भोनिधिसरिद्वरां ।
रथचक्रप्रमाणां[1] ते पुनराश्रममागताः ॥ ३ ॥

VARIOUS READINGS.

[1] प्रमाणास्ते ॥

The End of the 2nd Chapter on the birth of the Birds.

CHAPTER III.

Màrkaṇḍeya said; O Lord of Bráhmaṇas! he, the excellent sage, daily cherished them with food, water, and shelter. In the course of a month they went to the path of the Sun's carriage in the sight of the sage's sons whose eyes rolled with delight. Having viewed the earth with its cities seas, and great rivers, (round) like a carriage wheel, they, the great-minded birds, returned home, their spirits wearied with fatigue. Their intelligence too developed there

अमलान्तान्तरात्मानो महात्मानो वियोनिजाः ।
ज्ञानञ्च प्रकटीभूतं तव तेषां प्रभावतः[2] ॥ ४ ॥
ऋषेः शिष्यानुकम्पार्थं [3]वदतो धर्मनिश्चयं ।
कृत्वा प्रदक्षिणं सर्व्वे चरणावभ्यवादयन् ॥ ५ ॥
ऊचुश्च [4]मरणाद्धोरान्मोक्षिताः स्म [5]त्वया मुने ।
आवासभक्ष्यपयमां त्वं नो दाता पिता गुरुः ॥ ६ ॥
गर्भस्थानां मृता माता पित्रा नैवास्म पालिताः ।
त्वया नो जीवितं दत्तं शिशवो येन रक्षिताः ॥ ७ ॥
क्षितावक्षततेजास्त्वं कृमीणामिव शुष्यतां ।
गजघण्टां समुत्पाट्य[6] कृतवान् दुःखरेचनं[7] ॥ ८ ॥

VARIOUS READINGS.

महात्मनां [2] [3]ब्रुवतो [4]मरणोद्योगात् [5]त्वया [6]साध्यं [7]मोचनं ॥

through their energy. Circumambulating the sage who declared their duties with certainty out of affection to his pupils, they all adored his two feet, saying, "O Sage! we have been saved by thee from a miserable death; thou art our preceptor and father, the giver of shelter, food, and water. Our mother died while we were in the womb; we were not maintained by our father. Life was bestowed on us by thee by whom we were saved as infants. While we were perishing on the ground like worms, thou of undiminished energy, didst deliver us from our misery by taking up the elephant-bell. O father we were cherished by thee who thus didst think within thyself: 'How shall these feeble creatures grow; when shall I see them in the sky? when shall I see them on a tree off from the ground, and then going to another tree? when shall the neatness of my person

कथं वर्द्धयुरबला:[8] खस्थान् द्रक्ष्याम्यहं कदा ।
कदा भूमे द्रुमं प्राप्तान् [1]द्रक्ष्ये वृक्षान्तरं गतान् ॥ ९ ॥
कदा मे सहजा कान्तिः पांशुना नाशमेष्यति ।
एषां पक्षानिलोत्थेन मत्समीपविचारिणां[2] ॥ १० ॥
इति चिन्तयता तात [3]भवता [4]प्रतिपालिताः ।
ते सांप्रतं प्रवृद्धाः स्मः प्रबुद्धाः करवाम किं ॥ ११ ॥
इत्यृषि र्वचनं तेषां श्रुत्वा संस्कारवत् स्फुटं ।
शिष्यैः परिवृतः सर्व्वैः सह पुत्रेण शृङ्गिणा ॥ १२ ॥
कौतूहलपरो भूत्वा रोमाञ्चपटसंवृतः ।
उवाच तत्त्वतो ब्रूत प्रवृत्तेः कारणं गिरः ॥ १३ ॥
कस्य शापादियं प्राप्ता भवद्भिर्व्विक्रिया परा ।
रूपस्य [6]वचसश्चैव तन्मे वक्तुमिहार्हथ ॥ १४ ॥

VARIOUS READINGS.

अवने:[8] [1]तस्मात् [2]विहारिणां [3]त्वया स [4]परि [6]वचसाश्चैव

be effaced by the dust raised by the wind excited by their wings on their fluttering near me?' We have now grown; what shall we do, having attained to intelligence."

The sage having, in the midst of all his pupils with his son S'ṛingin, heard their discourse, which, through practice, had become distinctly articulate, and being highly delighted, his hair riding on end around him as it had been a garment, said; "Tell me truly the cause of your employing articulate utterance. It becometh you to tell me now by whose malediction have your forms and

पक्षिण ऊचुः ॥

[7]विपुलस्वानिति ख्यातः प्रागासीन्मुनिसत्तमः ।
तस्य पुत्रद्वयं जज्ञे सुकृषस्तुम्बुरु[8]स्तथा ॥ १५ ॥
सुकृषस्य वयं पुत्रा श्चत्वारः संयतात्मनः[9] ।
तस्यर्षे र्विनयाचारभक्तिनम्राः सदैव हि ॥ १६ ॥
तपश्चरणशक्तस्य शाम्यमानेन्द्रियस्य च ।
यथाभिमतमस्माभिस्तदा [2]तस्योपपादितं ॥ १७ ॥
समित्पुष्पादिकं सर्व्वं यच्चैवाभ्यवहारिकं[3] ।
एवं तत्राथ वसतां तस्यास्माकञ्च कानने ॥ १८ ॥
आजगाम महावर्ष्मा भग्नपक्षो जरान्वितः ।

VARIOUS READINGS.

[7]नि [8]तुम्बकः [9]अमिततेजसः [9]सुमहात्मनः
[2]तथा [3]व्यावहारिकं ॥

-speech been thus greatly changed." The birds said, "There lived an excellent sage in times of yore named Vipulaswán. Two sons were born to him, Sukrisha and Tumburu. We four were sons of the devout-minded Sukrisha, and with gentleness, good conduct, and faith, were ever submissive to the sage. Whatever was desired by that sage, potent in austerity and of subdued passions—whether it was flowers and twigs (for offerings) and the like, or food, was immediately procured by us. While our father and ourselves thus dwelt in the forest, the lord of gods came in the shape of a bird, of gigantic form, with eyes of a coppery hue, wings broken, enfeebled in mind, and decrepit. (He came) desirous of becoming acquainted with the magnanimous great

आताम्रनेत्रः स्वस्तात्मा पक्षी भूत्वा सुरेश्वरः ॥ १९ ॥
सत्यशौचक्षमाचार मतीवोदारमानसं ।
जिज्ञासुस्तमृषिश्रेष्ठ मस्मच्छापभवाय च ॥ २० ॥

पक्ष्युवाच ॥

द्विजेन्द्र मां क्षुधाविष्टं परित्रातुमिहार्हसि ।
[6]भक्षणार्थी महाभाग गतिर्भव ममातुला[7] ॥ २१ ॥
विन्ध्यस्य शिखरे तिष्ठन् [8]पक्षिपक्षेरितेन वै ।
[9]पतितोऽस्मि महाभाग श्वसनेनातिरंहसा ॥ २२ ॥
सोऽहं मोहसमाविष्टो भूमौ सप्ताहमस्मृतिः ।
स्थितस्तत्राष्टमेनाह्ना चेतनां प्राप्तवानहं ॥ २३ ॥
[3]प्राप्तचेताः क्षुधाविष्टो भवन्तं शरणं गतः ।

VARIOUS READINGS.

[6]भक्ष्यार्थिनं [7]ममाधुना [8]पक्षिराट् प्रेरितेन ॥
[9]पातितो [3]प्राप्य चेतः ॥

sage (our father), of conduct distinguished by truth, holiness, and forbearance, and he proved the cause of our malediction.

"The bird said, 'O lord of Bráhmaṇas, it becomes you to save me who am afflicted with hunger. I want food. O fortunate one! be my incomparable refuge. While sitting on a peak of the Vindhya, I was blown down by a strong gust of wind excited by the wings of a bird. This same I was for seven days on the ground in a state of insensibility and without recollection. On the eighth day I recovered my senses. On recovering my senses I felt hungry, and, desirous of

भक्ष्यार्थी विगतानन्दो दूयमानेन चेतसा ॥ २४ ॥
[4]तत् कुरुष्वामलमते मत्त्राणायाचलां मतिं ।
प्रयच्छ भक्ष्यं विप्रर्षे प्राणयाणक्षमं [5]मम ॥ २५ ॥
स एवमुक्तः प्रोवाच तमिन्द्रं पक्षिरूपिणं ।
प्राणसन्धारणार्थाय दास्ये भक्ष्यं [6]तवेप्सितं ॥ २६ ॥
इत्युक्त्वा पुनरप्येनमपृच्छत् स द्विजोत्तमः ।
आहारः कस्तवार्थाय [7]उपकल्प्यो भवेन्मया ।
स चाह नरमांसेन तृप्तिर्भवति मे परा ॥ २७ ॥

ऋषिरुवाच ॥

कौमारं ते व्यतिक्रान्तमतीतं यौवनञ्च ते ।
वयसः परिणामस्ते वर्त्तते नून मण्डज ॥ २८ ॥

VARIOUS READINGS.

[4]स [5]भुवं [6]यथेप्सितं [7]स्तुप ॥

food, cheerless, and anxious in mind, I have come to you for relief. O thou of spotless mind, form a fixed determination to relieve me. Give me, O excellent Bráhmaṇa, such food as I may subsist upon." He, thus addressed, said to the bird-like Indra; "I will give thy desired food for thy subsistence." So saying, the excellent Bráhmaṇa again asked him, "What food shall I prepare for thee!" He said, "Human flesh I am most satisfied with." The sage said, "O bird, thy infancy is passed, thy youth is gone; verily thou art at the end of thy years—(a period of life) in which all desires cease in men. Why art thou so cruel-minded in thy old age? Where is human flesh? and where thy end of days? They

यस्मिन्नराणां सर्व्वेषामशेषेच्छा निवर्त्तते ।
स कस्माद्दृद्धभावेऽपि[8] [9]सुन्दृशंसात्मको भवान् ॥ २९ ॥
क्क मानुषस्य पिशितं क्क वयश्चरमं तव ।
सर्व्वथा दुष्टभावानां प्रशमो नोपपद्यते ॥ ३० ॥
अथवा किं [1]मवैतेन प्रोक्तेनास्ति प्रयोजनं ।
[2]प्रतिश्रुत्य सदा देयमिति नो भावितं मनः ॥ ३१ ॥
इत्युक्त्वा तं [3]स विप्रेन्द्रस्तथेति कृतनिश्चयः ।
शीघ्रमस्मान् समाहूय गुणतोऽनुप्रशस्य च ॥ ३२ ॥
उवाच क्षुब्धहृदयो मुनिर्व्वाक्यं सुनिष्ठुरं ।
विनयावनतान् सर्व्वान् भक्तियुक्तान्[4] कृताञ्जलीन्॥ ३३
[5]कृतात्मानो द्विजश्रेष्ठा ऋणैर्युक्ता[6] मया ।

VARIOUS READINGS.

[8]वृद्धत्वभावेऽपि [9]न्सा [1]ममानेन [2]प्रतिश्रुतं [3]सुरेन्द्र [4]नघान्
[5]कृतार्था भो [6]मक्ता ॥

whose dispositions are evil are not moderated. But what is the use of my speaking thus? Our minds are always resolved that what has been promised must be given."

The excellent Bráḥmaṇa having thus spoken to him, and having made up his mind, called us quickly, and having praised us according to our good* qualities, addressed, with a troubled heart, (the following) cruel expressions to us who stood with hands joined, full of reverence, and bowing through humility. 'O devout-minded excellent Bráhmaṇas, you are joined in a debt with myself, since you were born good sons unto me. If a master is, in your estimation, adorable, and a father

जातं श्रेष्ठमपत्यञ्च[7] यूयं मम द्विजोत्तमाः[8] ॥ ३४ ॥
गुरुः पूज्यो यदि मतो भवतां परमः पिता ।
ततः कुरुत मे वाक्यं [1]निर्व्यलीकेन चेतसा ॥ ३५ ॥
तद्वाक्यसमकालञ्च प्रोक्तमस्माभिरादृतैः ।
यद्वक्ष्यति भवांस्तद्धि कृतमेवावधार्य्यतां ॥ ३६ ॥

ऋषिरुवाच ॥

मामेष शरणं प्राप्तोविहगः क्षुत्तृषान्वितः[2] ।
युष्मन्मांसेन येनास्य [3]क्षणं तृप्तिर्भवेत वै[4] ॥ ३७ ॥
[5]तृष्णाक्षयश्च रक्तेन तथा शीघ्रं विधीयतां ।
ततोवयं प्रव्यथिताः प्रकम्पोद्भूतसाध्वसाः ॥ ३८ ॥
कष्टं कष्टमिति प्रोच्य नैतत् कुर्मेति चाब्रुवन् ।
कथं परशरीरस्य हेतोर्हन्त्वकं बुधः ॥ ३९ ॥

VARIOUS READINGS.

[7]वै [8]यथाद्विजाः [8]यथामताः [1]निर्विशङ्केन [2]क्षुधान्वितः [3]क्षुत्तृषितस्य [4]भवत्विति [5]तृषा ॥

supreme, then do you fulfil my words with a sincere mind'. While he was yet speaking we answered with reverence, 'Whatever you may say you may consider as already done by us.' The sage said, 'This bird afflicted with hunger and thirst has had recourse to me. Let him be immediately satisfied with your flesh, and his thirst be quenched with your blood though it be for but a moment.' On this we were troubled and trembled with fear. We remarked 'it is hard, it is hard'; and said 'we would not do this. Why should a wise man cause his own body to be destroyed or injured for the sake of

विनाशयेद् घातयेद्वा यथाह्यात्मा तथा सुतः ।
पितृदेवमनुष्याणां यान्युक्तानि ऋणानि वै ॥ ४० ॥
तान्यपाकुरुते पुत्रो न शरीरप्रदः सुत[7]ः ।
तस्मान्नैतत् करिष्यामो नो चीर्णं यत् पुरातनैः ॥ ४१ ॥
जीवन् भद्राण्यवाप्नोति जीवन् पुण्यं करोति च[8] ।
मृतस्य देहनाशश्च[9] [1]धर्माद्युपरतिस्तथा ॥ ४२ ॥
आत्मानं सर्व्वतोरक्ष्य माहुर्धर्मविदो जनाः[2] ।
[3]इत्थं श्रुत्वा वचोऽस्माकं मुनिः क्रोधादिव ज्वलन् ॥४३॥
प्रोवाच [4]पुनरप्यस्मान् निर्दहन्निव लोचनैः ।

VARIOUS READINGS.

[7]पुनः [8]वै [9]नाशोऽस्ति [1]धर्म्मस्योपरमः [1]धर्म्माद्युपरमः [2]विदस्तथा [3]ऋषिराह ततः श्रुत्वा तदास्माभिर्यदाहृतं ॥ कोप[illegible]विवृत्ताक्षो धिक् शब्द परुषं वचः ॥ [4]पुनरस्मान् सः ॥

another's body?—for a son is like one's own self. The son liquidates the debts of fathers, gods, and men; the son is not one that should give up his body. Therefore we shall not do this—such as was never done by the ancients. A person receives blessings by living; he performs meritorious actions by living. The body of the dead man is destroyed and so all virtue ceases with him. Those who are acquainted with virtue have said that self-preservation ought by all means to be secured.' The sage having heard these our words, and, burning as it were with rage, spoke still again to us as if he would consume us with his

[5]प्रतिज्ञातं वचो मह्यं यस्मान्नैतत् प्रकुर्व्वथाः ४४ ॥
तस्मान्मच्छापनिर्दग्धा स्तिर्य्यग्योनौ प्रयास्यथ ।
एवमुक्त्वा तदा सोऽस्मांस्तं विहङ्गममब्रवीत् ॥ ४५ ॥
अन्त्येष्टिमात्मनः कृत्वा शास्त्रतश्चौर्द्ध्वदेहिकं ।
भक्षयस्व सुविश्रब्धो मामत्र[8] द्विजसत्तम ॥ ४६ ॥
आहारीकृतमेतत्ते मया[9] देहमिहात्मनः ।
एतावदेव विप्रस्य ब्राह्मणत्वं प्रचक्ष्यते ॥ ४७ ॥
यावत् पतगजात्यग्र [1]स्वसत्यपरिपालनं ।
न यज्ञैर्द्दक्षिणावद्भिस्तत्पुण्यं प्राप्यते महत् ॥ ४८ ॥
कर्म्मणान्येन वा विप्रै र्यत् सत्यपरिपालनात् ।

VARIOUS READINGS.

[5]सङ्कम्य न कृतं यस्माद्वचो मम समर्थ्यितैः । [8]मांसं मे [9]देहोयं
[1]सत्यस्य ॥

eyes; "Forasmuch as you have not performed the promise made to me, therefore, consumed by my malediction, you shall enter into the womb of brute creatures." Having thus spoken to us, he said to that bird: 'O excellent bird! eat me up here without hesitation after I shall have performed my funeral and posthumous obsequies agreeably to the Scriptures. I have consigned this my body for thy food. O pre-eminent among birds! a Bráhmaṇa's Bráhmaṇhood is said to extend just so far as he maintains his own truthfulness. A Bráhmaṇa cannot by sacrifices concluded with the prescribed fees, or by any other works, obtain such great merit as he does by keeping faith.'

इत्यृषेर्वचनं श्रुत्वा सोऽन्त विस्मयनिर्भर[2]: ॥ ४९ ॥
प्रत्युवाच मुनिं शक्रः पक्षिरूपधरस्तदा ।
योगमास्थाय विप्रेन्द्र त्यजेदं[3] स्वं कलेवरं ॥ ५०
[4]जीवज्जन्तुं हि विप्रेन्द्र न भक्षामि कदाचन ।
तस्यैतद्वचनं श्रुत्वा योगयुक्तोऽभवन्मुनिः ॥ ५१ ॥
[5]तं तस्य निश्चयं ज्ञात्वा शक्रोऽप्याह स्वदेहभृत् ।
भो भो विप्रेन्द्र बुध्यस्व [6]बुद्ध्या [7]बोध्यं बुधात्मक ॥ ५२ ॥
जिज्ञासार्थं मयाऽयं ते अपराध[8]: कृतोऽनघ ।
तत् क्षमस्वामलमते का चेच्छा क्रियतां तव ॥ ५३ ॥
पालनात् सत्यवाक्यस्य प्रीतिर्मे परमा त्वयि ।

VARIOUS READINGS.

[2]मागतः [4]जीवन्मांसं [4]यावज्जीवन्तु [5]ततोऽस्य [6]बुद्धे ब
गधात्मक [7]शक्रोऽह मामतः [8]तेऽप्यपराधः ॥

Indra, disguised as a bird, having heard these words of the sage, felt astonished within himself and replied? "O excellent Bráhmaṇa, abandon this your body by the power of contemplation; I never eat a living creature." The sage hearing these his (Indra's) words, fixed himself in contemplation. Indra, perceving he was in earnest, assumed his own form, and said; "Ho! Ho! O thou excellent Bráhmaṇa of understanding mind, understand things to be understood by the understanding. I have committed this fault with a view to try you O sinless one. Forgive it, holy-minded sage! What is your wish that I may do it. I am highly pleased with you for maintaining truthfulness. Henceforth it shall

अद्यप्रभृति ते ज्ञानमैन्द्रं प्रादुर्भविष्यति ॥ ५४ ॥
तपस्यथ तथा धर्मे न ते विघ्नो भविष्यति ।
इत्युक्त्वा तु गते शक्रे पिता कोपसमन्वितः ॥ ५५ ॥
प्रणम्य शिरसास्माभिरिदमुक्तो महामुनिः ।
बिभ्यतां मरणात्तात त्वमस्माकं महामते ॥ ५६ ॥
क्षन्तमर्हसि दीनानां जीवितप्रियता हि नः[2] ।
त्वगस्थिमांससंघाते पूयशोणितपूरिते ॥ ५७ ॥
कर्त्तव्या न रतिर्यत्र तत्रास्माकमियं रतिः ।
श्रूयताञ्च महाभाग यथा लोको विमुह्यति[1] ॥ ५८ ॥
कामक्रोधादिभिर्दोषैरवशः प्रबलारिभिः ।
प्रज्ञाप्राकारसंयुक्तमस्थिस्थूणं पुरं महत् ॥ ५९ ॥
चर्मभित्ति[3]महारोधं मांसशोणितलेपनं ।

VARIOUS READINGS.

[2]कारिणां [1]ते [3]वप्र ॥

be apparent that you are endued with the knowledge which is distinguished by my name. There shall be no obstruction to your devotional exercises and sacred duties." Indra having thus spoken departed. Our father was full of wrath. We prostrated our heads before the great sage and thus spoke; "Thou art competent O magnanimous father to forgive us, miserable creatures, who are afraid of dying, through fondness for life. Our attachment is fixed to (the body) a collection of skins, bones, and flesh, full of pus and blood, for which there ought to be no attachment. Hear, O thou of great fortune! how people are deluded by being subject to powerful enemies, even the vicious passions of lust, anger

नवद्वारं महायासं सर्व्वतः स्नायुवेष्टितं ॥ ६० ॥
नृपश्च पुरुषस्तत्र चेतनावानवस्थितः ।
मन्त्रिणौ तस्य बुद्धिश्च मनश्चैव विरोधिनौ ॥ ६१ ॥
यतेते वैरनाशाय तावभावितरेतरं[5] ।
नृपस्य तस्य चत्वारो नाशमिच्छन्ति विद्विषः ॥ ६२ ॥
कामः क्रोधस्तथा लोभोमोहश्चान्यस्तथा[6] रिपुः ।
यदा तु स नृपस्तानि द्वाराण्यावृत्य तिष्ठति ॥ ६३ ॥
तदा [7]सुस्थबलश्चैव निरातङ्कश्च जायते ।
जातानुरागो भवति शत्रुभिर्नाभिभूयते ॥ ६४ ॥
यदातु सर्व्वद्वाराणि विवृतानि स मुञ्चति ।
रागोनाम [8]तदा शत्रुर्नेत्रादिद्वारमृच्छति ॥ ६५ ॥

VARIOUS READINGS.

[5]तरौ [6]चापिमहा [7]स्वस्थ [8]महा ॥

&c. The body is a great nine-gated city, full of pain, of which the intellect is the fortification, the bones are the pillars, the skin is the protecting walls, the flesh and blood the plaster, and which is covered over with sinews. The sentient Purusha (or soul) dwells in it as king. He has two conflicting counsellors, the mind (Manas) and the understanding (Buddhi), who are studying to destroy each other as foes. Four enemies, Lust, Anger, Avarice, Delusion, desire the monarch's destruction. When the king closes those gates he remains firm and strong, and without anxiety. He becomes amiable; he is invincible to his foes. But when he leaves all his gates open, the all pervading and far spreading foe named Passion gets into the eyes and other inlets, and enters through

सर्व्वव्यापी महायामः पञ्चद्वारप्रवेशनः[1] ।
तस्यानुमार्गं विशति तद्वै घोरं रिपुत्रयं ॥ ६६ ॥
[1]प्रविश्याथ स वै तत्र द्वारैरिन्द्रियसंज्ञकैः[2] ।
रागः संश्लेषमायाति मनसा च सहेतरैः ॥ ६७ ॥
इन्द्रियाणि मनश्चैव वशीकृत्वा दुरासदः ।
द्वाराणि च वशीकृत्वा प्राकारं [4]नाशयत्यथ ॥ ६८ ॥
मनस्तस्याश्रितं [5]दृष्ट्वा बुद्धिर्नश्यति तत्क्षणात् ।
अमात्यरहितस्तत्र पौरवर्गोज्झितस्तथा ॥ ६९ ॥
[7]रिपुभिर्लब्धविवरः स नृपो नाशमृच्छति ।
एवं रागस्तथा मोहो लोभः [8]क्रोधस्तथैव च ॥ ७० ॥
प्रवर्त्तन्ते दुरात्मानो मनुष्यस्मृतिनाशकाः ।

VARIOUS READINGS.

[1]कः [1]प्रविश्य च ततः [1]प्रविश्य च रिपुः [2]संज्ञितैः [4]चाश्रयत्यथ
[5]ज्ञात्वा [7]शत्रुभिर्लब्धावसरः [8]कामः ॥

five gates. The other three formidable foes follow in the track of passion. Having entered through the doors known by the term organs, passion, with the other foes, conspires with the mind. The inveterate foe passion, having subjugated the mind and the organs, and secured the gates, destroys the fortification.

The understanding (Buddhi), perceiving that the mind is possessed by passion, immediately perishes. The king, deprived of his ministers, deserted by his subjects, and his avenues discovered by the enemy, comes to destruction. Thus the vicious attributes, passion, delusion, avarice, and anger, the destroyers of hu-

रागात् क्रोधः प्रभवति क्रोधाल्लोभोऽभिजायते ॥ ७१ ॥
लोभाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ७२ ॥
एवं प्रनष्टबुद्धीनां रागलोभानुवर्त्तिनां ।
जीविते च सलोभानां प्रसादं कुरु सत्तम ॥ ७३ ॥
योऽयं शापो भगवता दत्तः स न भवेत्तथा ।
न तामसीं गतिं कष्टां व्रजेम मुनिसत्तम ॥ ७४ ॥

ऋषिरुवाच ॥

यन्मयोक्तं न तन्मिथ्या भविष्यति कदाचन ।
न मे वागनृतं प्राह यावदद्येति पुत्रकाः ॥ ७५ ॥
दैवमत्र परं मन्ये धिक् पौरुषमनर्थकं ।

man memory, wax strong. From Passion proceeds Anger, from anger Avarice, from avarice Delusion, from delusion the distraction of memory, from the damage to memory the destruction of the understanding, from the destruction of the understanding, the destruction of the soul.

O excellent sage, have mercy on us whose understandings have been destroyed, who are led by lust and avarice, who are covetous of life. Avert the malediction pronounced by yourself; "O excellent sage, let us not tread that dire dark path."

The sage said, "What has been spoken by me can never prove nugatory. O sons! my voice has never to this day uttered

अकार्य्यं कारितो येन बलादहमचिन्तितं[3] ॥ ७६ ॥
[4]यस्माच्च युष्माभिरहं प्रणिपत्य प्रसादितः ।
तस्मात्तिर्य्यक्त्वमापन्नाः परं ज्ञानमवाप्स्यथ ॥ ७७ ॥
[1]ज्ञानदर्शितमार्गाश्च[2] निर्द्धूतक्लेशकल्मषाः ।
मत्प्रसादादसन्दिग्धाः[3] परां सिद्धिमवाप्स्यथ[4] ॥ ७८ ॥
एवं शप्ताः स्म भगवन् पित्रा दैववशात् पुरा ।
ततः कालेन महता योन्यन्तरमुपागताः ॥ ७९ ॥
जाताश्च रणमध्ये वै भवता परिपालिताः ।
वयमित्थं द्विजश्रेष्ठ खगत्वं समुपागताः ।
नास्त्यसाविह संसारे यो न दिष्टेन बाध्यते[5] ॥ ८० ॥

VARIOUS READINGS.

[3]चिन्तयन् [4]यस्माद्युष्माभिरत्याहं [1]ज्ञानादेशित [2]साराश्च [3]अथ
[4]जैमिनिः प्रश्नसन्देहान् यदा वक्ष्यति पुत्रकाः । तदा मोक्ष्यथ मच्छापादेष
वोऽनुग्रहः कृतः ॥ [5]सर्व्वेषामेव जन्तूनां दैवाधीनं हि चेष्टितं ॥

a falsehood. Here I consider fate to be overruling. Fie upon the unprofitable power whereby I have been forcibly led without consideration to do that which is wrong. But since you have propitiated me by your obeisance, you shall obtain the most excellent knowledge in your irrational brute condition. Having by my grace an insight into essential knowledge, destitute of trouble, sin, and doubt, you shall attain to supreme perfection." Thus were we cursed by our father O lord, in days of yore through the power of fate. After a long time we were born again as inferior creatures in the midst of a battle and cherished by

मार्कण्डेय उवाच ॥

इति तेषां वचः श्रुत्वा शमीको भगवान् मुनिः ।
प्रत्युवाच महाभाग[6] समीपस्थायिनो द्विजान् ॥ ८१ ॥
पूर्व्वमेव मया प्रोक्तं भवतां सन्निधाविदं ।
सामान्यपक्षिणो नैते केऽप्येते द्विजसत्तमाः ।
ये युद्धेऽपि न संप्राप्ताः पञ्चत्वमतिमानुषे ॥ ८२ ॥
ततः प्रीतिमना तेन तेऽनुज्ञाता महात्मना ।
जग्मुः शिखरिणां श्रेष्ठं विन्ध्यं द्रुमलतायुतं ॥ ८३ ॥
यावदद्य स्थितास्तस्मिन्नचले धर्मपक्षिणः ।
तपःस्वाध्यायनिरताः समाधौ कृतनिश्चया[8]ः ॥ ८४ ॥

VARIOUS READINGS.

[6]महातेजा। [7]प्रीतमनस्केन [8]समाधिधृतचेतसः ८कृतचेतसः ॥

you. O excellent Bráhmana, we thus entered into the condition of birds. There is no one in this world who is not overpowered by fate." Márkandeya said, The illustrious sage S'amíka, O thou of great fortune! having thus heard their discourse replied to the Bráhmanas near him: "I said before in your presence these are not common birds; they must be some excellent Bráhmanas (or birds *) who did not meet with death even in the midst of a super-human combat." Then the holy birds, with the consent of the great-minded delighted sage, went

* The word *Dwija* literally, "born a second time" is applied to birds as well as Bráhmanas; the former, because they are born once when the eggs are laid, and a second time when they are hatched; the latter, because they are said to be born again when they are invested with their sacred cord.

इतिमुनिवरलब्धसत्क्रियास्ते
मुनितनया विहगत्व मभ्युपेताः ।
गिरिवरगहनेऽतिपुण्यतोये
यतमनसो निवसन्ति विन्ध्यपृष्ठे ॥ ८५ ॥
इति मार्कण्डेयपुराणे विन्ध्यप्राप्तिः । ३ ।

चतुर्थोऽध्यायः ॥ ४ ॥

मार्कण्डेय उवाच ॥
एवन्ते द्रोणतनयाः पक्षिणो ज्ञानिनोऽभवन् ।
वसन्ति ह्यचले विन्ध्ये तानुपास्व च पृच्छ च ॥ १ ॥
इत्यृषेर्वचनं श्रुत्वा मार्कण्डेयस्य जैमिनिः ।

to Vindhya, the best of mountains, covered with trees and creepers; and are living there to this day, devoted to austerities and to reading of the Vedas, and fixed in contemplation. The sons of the sage thus changed into birds, and arrived at honour by his blessing, inhabit, with subdued minds, the acclivity of the Vindhya, the excellent mountain, whose forests abound with most holy waters.

The end of the 3rd Chapter on the journey to Vindhya.

IV. CHAPTER.

Márkaṇḍeya said (to Jaimini), The birds, sons of Droṇa, being thus endowed with knowledge, dwell on the mount Vindhya. Have recourse to them and ask them.

जगाम विन्ध्यशिखरं यत्र ते धर्मपक्षिणः ॥ २ ॥
तन्नगासन्नभूतश्च शुश्राव पठतां ध्वनिं ।
श्रुत्वा च विस्मयाविष्टश्चिन्तयामास जैमिनिः ॥ ३ ॥
स्थानसौष्ठवसम्पन्नं जितश्वासमविश्रमं[२] ।
विस्पष्टमपदोषञ्च पठ्यते द्विजसत्तमैः ॥ ४ ॥
वियोनिमपि संप्राप्तानेतान्मुनिकुमारकान् ।
चित्रमेतदहं मन्ये न जहाति सरस्वती ॥ ५ ॥
बन्धुवर्गस्तथा मित्रं यच्चेष्टमपरं गृहे ।
त्यक्त्वा गच्छति तत् सर्व्वं न जहाति सरस्वती ॥ ६ ॥
इति संचिन्तयन्नेव विवेश गिरिकन्दरं ।

VARIOUS READING.

[२]स्वरं ॥

Jaimini having heard these words of the sage Mārkaṇḍeya went to the summit of the Vindhya where the holy birds resided. When he approached that mountain he heard their voice while they were reading. Jaimini having heard (their voice) was filled with wonder, and thus thought (within himself); " The excellent birds are reading in the proper place and in a becoming manner, never out of breath nor losing their voice, with clearness and without any fault. I consider it wonderful that Saraswati has not abandoned these sons of a sage though they have passed into the condition of brutes. Kindred and friends and other dear objects in the house may all abandon (one) and go away, but Saraswati never abandons (a person)." Thus musing he

प्रविश्य च ददर्शासौ शिलापट्टगतान् द्विजान् ॥ ७ ॥
पठतस्तान् समालोक्य मुखदोषविवर्जितान् ।
[3]सोऽथ शोकेन हर्षेण सर्व्वानेवाभ्यभाषत ॥ ८ ॥
स्वस्त्यस्तु वो द्विजश्रेष्ठा जैमिनिं मां निबोधत ।
व्यासशिष्यमनुप्राप्तं भवतां दर्शनोत्सुकं ॥ ९ ॥
[4]मन्यु र्न खलु कर्त्तव्यो यत् पित्रा[6]तीव्रमन्युना ।
शप्ताः खगत्वमापन्नाः सर्व्वथा दिष्टमेव तत् ॥ १० ॥
स्फीतद्रव्ये कुले केचिज्जाताः किल मनस्विनः ।
द्रव्यनाशे [7]द्विजेन्द्रास्ते [8]शबरेण सुसान्त्विताः ॥ ११ ॥
दत्वा याचन्ति पुरुषा हत्वा वध्यन्ति चापरे ।
पातयित्वा च पात्यन्ते त एव [9]तपसः क्षयात् ॥ १२ ॥

VARIOUS READINGS.

[3]ध्वस्तशोकातिहर्षेण [3]सोथ शोकातिहर्षेण [3]त्यक्त शोकेन

[4]मन्यु दुःखं न कर्त्तव्यं [6]वीत ॥

[7]समन्वये [7]द्विजेन्द्रेण [8]सवलेन [9]भवसंक्षयात् [9]कर्म्मसंक्षयात्

[9]भोग संक्षयात् ॥

entered the mountain cave and saw the birds sitting on a slab of stone. Seeing them read without any defect in their mouths, he addressed them all with joy not unaccompanied with sorrow. "O excellent birds! blessings to you. Know I am Jaimini, the disciple of Vyàsa, come with the desire of seeing you. It is not proper to grieve, though, cursed by an enraged father, you have become birds. It is in every respect through fate. Certain intelligent Bràhmaṇas, O excellent birds, born in opulent families, were comforted by (a low Bràhmaṇa named)

एतद्दृष्टं सुबहुशो विपरीतं तथा मया ।
भावाभावसमुच्छेदे रजस्तं व्याकुलं जगत् ॥ १३ ॥
इति संचिन्त्य मनसा न शोकं कर्त्तुमर्हथ ।
ज्ञानस्य फलमेतावच्छोकहर्षैरधृष्यता ॥ १४ ॥
ततस्ते जैमिनिं सर्व्वे पाद्यार्घ्याभ्यामपूजयन् ।
अनामयञ्च पप्रच्छुः प्रणिपत्य महामुनिं ॥ १५ ॥
अथोचुः खगमाः सर्व्वे व्यासशिष्यं तपोनिधिं ।
सुखोपविष्टं विश्रान्तं पक्षानिलहतक्लमं ॥ १६ ॥

पक्षिण ऊचुः ॥

अद्य नः सफलं जन्म जीवितञ्च सुजीवितं ।

S'abara on the loss of their substance. Some men beg after ...ving away; others are killed after killing; they fall, afte... ...aking others fall, on the decline of their devotion. I have seen such revolutions very often. The world is continually troubled with the vicissitudes of entity and nonentity. Pondering these in your minds, it is not proper to grieve. The fruit of knowledge is such that it is not affected by sorrow or joy." They then all worshipped the great sage Jaimini with *Pádya* and *Arghya*, bowing before him and inquiring of his health. The birds in a body spoke to the eminent ascetic, the disciple of Vyása, who sat at ease, refreshed by the breeze excited by their wings.

The birds said, "This day is the object of our birth fulfilled and our life become happy, because we see your two lotus-feet adored by the gods. The flame of our father's wrath, which ...ages in our bodies, is this day quenched, O Bráhmaṇa, by the

यत् पश्यामः[1] सुरैर्वन्द्यं तव पादाम्बुजद्वयं ॥ १७

पितृकोपाग्निदग्धो[2] यो नोऽदेहेषु वर्त्तते[3] ।
सोऽद्य शान्तिं गतो विप्र युष्मद्दर्शनवारिणा ॥ १८ ॥

कच्चित्ते कुशलं ब्रह्मन्नाश्रमे मृगपक्षिषु ।
वृक्षेष्वथ लतागुल्मत्वक्सारतृणजातिषु ॥ १९ ॥

अथवा नैतदुक्तं हि सम्यगस्माभिरादृतैः ।
भवता सङ्गमो येषां तेषामकुशलं कुतः ॥ २० ॥

प्रसादश्च कुरुष्वात्र ब्रूह्यागमनकारणं ।
देवानामिव[4] संसर्गो भवतोऽभ्युदयो महान् ।
केनास्मद्भाग्यगुरुणा आनीतो दृष्टिगोचरं ॥ २१ ॥

जैमिनिरुवाच ॥

श्रूयतां द्विजशार्दूलाः कारणं येन कन्दरं ।

VARIOUS READINGS.

[1]पश्येम [2]दग्धो [3]देहेष्ववर्त्तत [4]अपि ॥

water of your appearance. O Bràhmaṇa, is it well with you, with your house—your deer and birds, your trees, creepers, herbs, bamboos, and grass? Perhaps it is not proper for us to make these compliments; for how can it be otherwise than well with those things with which you are connected? May it please you to state the object of your coming. Your society is, like that of gods, the cause of great prosperity. You have been brought before our eyes by some great good fortune."

Jaimini said, "Hear, O eminent Bràhmaṇas (or birds), the object with which I am come here to this delightful cave of

विन्ध्यस्येहागतो रम्यं रेवावारिकणोक्षितं ।
सन्देहान् भारते शास्त्रे [4]तान् प्रष्टुं गतवानहं ॥ २२ ॥
मार्कण्डेयं महात्मानं[5] पूर्व्वं भृगुकुलोद्वहं[6] ।
तमहं पृष्टवान् प्राप्य सन्देहान् भारतं प्रति ॥ २३ ॥
स च पृष्टो मया प्राह सन्ति विन्ध्ये महाचले ।
द्रोणपुत्रा महात्मानस्ते ते वक्ष्यन्त्यर्थविस्तरं[7] ॥ २४ ॥
तद्वाक्यचोदित[8]श्चेम मागतोऽहं महागिरिं ।
तत् शृणुध्वमशेषेण श्रुत्वा व्याख्यातुमर्हथ ॥ २५ ॥

पक्षिण ऊचुः ॥

विषये सति वक्ष्यामो निर्व्विशङ्कः शृणुष्व तत् ।
कथं तन्न[9] वदिष्यामो यदस्मद्बुद्धिगोचरं ॥ २६ ॥

VARIOUS READINGS.

[4]तांश्च प्रष्टुमिहागतः [5]महाभागं [6]द्भवं [7]न्त्यर्थवत्तव [8]श्चो[...]ः [9]तेन ॥

Mount Vindhya, sprinkled by the spray of the waters of the Revà. Owing to certain doubts as to the Mahàbhàrata I have come to enquire regarding them from you. I first inquired concerning them from the magnanimous Màrcaṇḍeya, the hope of the race of Bhṛigu. Questioned by me, he said, the magnanimous sons of Droṇa are on the great mountain Vindhya: they will relate the subject in detail. Directed by his words, I have come to the great mountain. Hear out (my saying), and having heard it, it becometh you to declare the narrative."

The birds said; "We will tell you, if it be an object of our knowledge. Hear it fearlessly. Why should we not relate it if it be within our comprehension? O excellent Bràhmans

चतुर्ष्वपि हि वेदेषु धर्मशास्त्रेषु चैव हि ।
समस्तेषु तथाङ्गेषु यच्चान्यद्वेदसम्मितं ॥ २७ ॥
एतेषु गोचरोऽस्माकं[1] बुद्धेर्ब्राह्मणसत्तम ।
प्रतिज्ञान्तु समारोढुं[2] तथापि न हि शक्नुमः ॥ २८ ॥
तस्माद्वदस्व विस्रब्धं सन्दिग्धं यद्धि भारते[3]।
वक्ष्यामस्तव धर्मज्ञ न चेन्मोहो भविष्यति ॥ २९ ॥

जैमिनिरुवाच ॥

सन्दिग्धानीह वस्तूनि भारतं प्रति यानि मे ।
शृणुध्वममलास्तानि श्रुत्वा व्याख्यातुमर्हथ ॥ ३० ॥
कस्मान्मानुषतां प्राप्तो निर्गुणोऽपि जनार्दनः[4] ।
वासुदेवोऽखिलाधारः सर्वकारणकारणं ॥ ३१ ॥
कस्माच्च पाण्डुपुत्राणा मेका सा द्रुपदात्मजा ।
पञ्चानां महिषी कृष्णा सुमहानत्र संशयः[5] ॥ ३२ ॥

VARIOUS READINGS.

[1]बुद्धि [2]रोढुं [3]यद्विभाति ते [4]ऽऽतत्वोऽपि स प्रभुः [5]ह्यत्र मे संशयोमहान् ॥

our minds are familiar with the four Vedas, the Dharma Shâstras, and all their supplements and the like. Still we cannot undertake to make any promise. Therefore speak without hesitation of your doubts concerning the Bhârata. We shall resolve them, if we are not mistaken "

Jaimini said: " Hear, O immaculate ones! my doubts concerning the Bhârata; having heard, it becometh you to resolve them. Why did Janârdana, the son of Vasudeva, the supporter

भेषजं ब्रह्महत्याया बलदेवो महाबलः।
तीर्थयात्राप्रसङ्गेन कस्माच्चक्रे हलायुधः॥ ३३॥
कथञ्च द्रौपदेयास्तेऽकृतदारा महारथाः।
पाण्डुनाथा महात्मानो वधमापुरनाथवत्॥ ३४॥
एतत् सर्व्वं कथ्यतां मे सन्दिग्धं भारतं प्रति।
कृतार्थोऽहं सुखं येन गच्छेयं निजमाश्रमं॥ ३५॥

पक्षिण ऊचुः॥

[6]नमस्कृत्य सुरेशाय विष्णवे प्रभविष्णवे।
पुरुषायाप्रमेयाय[7] शाश्वतायाव्ययाय च॥ ३६॥
चतुर्व्यूहात्मने तस्मै [8]त्रिगुणायागुणाय च।
वरिष्ठाय गरिष्ठाय वरेण्यायामृताय[9] च[1]॥ ३७॥

VARIOUS READINGS.

[6]योऽसौ चराचरगुरुः परमात्मा जनार्द्दनः॥ वासुदेवः परं धाम गतीनामुत्तमा गतिः॥ [7]पुराणाय [8]निर्गुणाय गुणाय [9]अमिताय॥
[1]यज्ञाङ्गायाखिलाङ्गाय वेदार्थैरीडिताय च

of the universe, the cause of of all causes, assume manhood, though devoid of qualities? And why did Kṛishṇà, the daughter of Drupada, become herself the wife of the five sons of Pàṇḍu? About these points there is great doubt. Why did the mighty Baladeva, armed with a plough, make an atonement for the slaughter of a Bràhmaṇa by engaging in a pilgrimage to holy places. And how were the bachelor sons of Draupadi—those magnanimous Pàṇḍu lords, with large cars, killed like (helpless) orphans? Solve all this my doubt concerning the Bhaàrat, that I may happily return to my retreat with my desire accomplished."

यस्मादणुतरन्नास्ति यस्मान्नास्ति बृहत्तरं।
येन विश्वमिदं व्याप्तमजेन जगदादिना॥ ३८॥
आविर्भावतिरोभावदृष्टादृष्टविलक्षणं।
वदन्ति यत् सृष्टमिदं तथैवान्ते च संहृतं॥ ३९॥
ब्रह्मणे चादिदेवाय नमस्कृत्य समाधिना।
ऋक्सामान्यु[3]द्गिरन्वक्त्रैर्यः पुनाति जगत्त्रयं॥ ४०॥
प्रणिपत्य तथेशानमेकबाणविनिर्जितैः।
यस्यासुरगणैर्यज्ञा विलुप्यन्ते न यज्विनां॥ ४१॥
प्रवक्ष्यामो मतं कृत्स्नं[5] व्यासस्याद्भुतकर्मणः।
येन भारतमुद्दिश्य धर्माद्याः प्रकटीकृताः॥ ४२॥

VARIOUS READINGS.

[3]न्युद्गिरन् [3]सामाथर्वणाद्यै [4]विनिर्जितैः [5]पुण्यं॥

The birds said; "After saluting Vishṇu, the mighty Lord of the gods, the incomprehensible, eternal, and imperishable Soul, with fourfold forms, endowed with the three qualities, yet devoid of them, most excellent, supreme, pre-eminent and immortal—than whom there is nothing smaller, nothing greater—by whom, the uncreate first cause of the universe, this world—which, they (severally) say, appears and disappears, is visible and invisible,—is pervaded, by whom it is created and shall be destroyed at the end:——and after saluting with fixed contemplation Brahmà, the primæval god, who emitting the Rich and Sàman by his mouths, purifies the three worlds: likewise after reverencing I'śàna, by whose one arrow, the Asuras being overcome, the sacrifices of priests are undisturbed: we shall relate the entire opinion of Vyása, whose works are

आपो नारा इति प्रोक्ता मुनिभि स्तत्त्वदर्शिभिः ।
अयनं तस्य ताः पूर्व्वं तेन नारायणः स्मृतः ॥ ४३ ॥
स देवो भगवान् सर्व्वं व्याप्य नारायणोविभुः ।
चतुर्द्धा संस्थितो ब्रह्मन् सगुणो निर्गुणस्तथा ॥ ४४ ॥
एका[6] मूर्त्तिरनिर्द्देश्या[7] [8]शुक्लां पश्यन्ति तां बुधाः ।
[9]ज्वालामालोपनद्धाङ्गी निष्ठा सा योगिनां परा ॥ ४५ ॥

VARIOUS READINGS.

[6]कां [7]मनिर्द्देश्यां [8]शुद्धां प्रापश्यन्ति ॥

9 The Benares Mss here add the following verses expatiating on the exploits of Va'sudeva.

सा सत्येति च विख्याता शून्याकारे पदे स्थिता ॥ देवानामप्यगम्या सा तेजोरूपा निरत्यया ॥ पुरा हि ग्रस्तु दैत्येन वेदा श्चत्वार आहृताः ॥ समुद्र जल माश्रित्य स्थितो दानवपुङ्गवः ॥ मत्स्य रूपी तदा भूत्वा हत्वा शङ्खं महासुरं ॥ आनिनाय स तान वेदान् त्रैलोक्यस्य हिताय वै ॥ कूर्म्मं रूपं समाधाय तिष्ठवद्धोद्धृता मही ॥ सप्तपाताल तस्या महाभारेण पीड़िता ॥ वैकुण्ठनरसिंहाश्ववराह कपिलात्मना ॥ चतुर्म्मूर्त्तिश्च भगवान् चतुर्व्यूह उदाहृतः ॥

wonderful, by whom Dharma (virtue) and the other (objects) have been promulgated through the Bhárata.

Nàrà means water, as has been said by sages conversant with truth; it was originally his receptacle; hence he is called Náráyaṇa. The illustrious lord, the divine Nàráyaṇa, pervading every thing, lives, O Bràhmaṇa permeant in a quadruple form. He is possessed, as well as devoid, of attributes. His first form is inscrutable; the wise (alone) see it in its fairness. It is enclosed in a blaze of light, and is the supreme object of contemplation with devotees. It is far, and it is near, and is

दूरस्था चान्तिकस्था च विज्ञेया सा गुणातिगा।
वासुदेवाभिधानोसौ निर्ममत्वेन[1] दृश्यते॥ ४६॥
रूपवर्णादयस्तस्या न भावाः कल्पनामयाः।
अस्त्येव सा सदा शुद्धा सुप्रतिष्ठैकरूपिणी[2]॥ ४७॥
द्वितीया पृथिवीं मूर्ध्ना शेषाख्या धारयत्यधः।
तामसी सा समाख्याता तिर्य्यक्त्वं समुपाश्रिता॥ ४८॥
तृतीया कर्म कुरुते प्रजापालनतत्परा।
सत्वोद्रिक्ता तु सा ज्ञेया धर्मसंस्थानकारिणी॥ ४९॥
चतुर्थी जलमध्यस्था शेते पन्नगतल्पगा।
रजस्तस्या गुणः सर्गं सा करोति सदैव हि[3]॥ ५०॥
या तृतीया हरेर्मूर्त्तिः प्रजापालनतत्परा।

VARIOUS READINGS.

[1]निर्ममत्वेन [2]सद्रूपैकेति विज्ञेया बलमुपसमाश्रिता [3]अनिरुद्धेति सा ज्ञेया जगदुत्पत्ति कारिणी।

known to be beyond the attributes. It is called Vàsudeva and can be seen (only) in the absence of egotism. Its shape and colour are not real, they are fictitious. It is always pure, and the only form laudable.

His second form, called S'esha, supports from below the earth with its head (or hood); it is designated as composed of Tamas or the quality of darkness, and has passed to the brute creation. His third form is active and devoted to the preservation of creatures; it is considered as mainly of the quality of goodness, and is the instituter of virtue. His fourth form, abiding in water, lies on a serpent as its bed; its attribute is passion, and it always creates.

The third form of Hari, which is constantly employed in

सा तु धर्मव्यवस्थानं करोति नियतं भुवि ॥ ५१ ॥
[4]प्रोद्भूतानसुरान् हन्ति धर्मविच्छित्ति[5]कारिणः ।
पाति देवान् सतश्चान्यान् धर्मरक्षापरायणान् ॥ ५२ ॥
यदा यदा हि धर्मस्य ग्लानि [6]र्भवति जैमिने ।
[7]अभ्युत्थानमधर्मस्य तदात्मानं सृजत्यसौ ॥ ५३ ॥
भूत्वा पुरा वराहेण [8]तुण्डेनापो निरस्य च ।
एकया दंष्ट्रयोत्खाता नलिनीव वसुन्धरा[9] ॥ ५४ ॥
कृत्वा नृसिंहरूपञ्च हिरण्यकशिपु र्हतः ।
विप्रचित्तिमुखाश्चान्ये दानवा विनिपातिताः ॥ ५५ ॥
वामनादींस्तथैवान्यान्नसंख्यातु मिहोत्सहे ।
अवतारांश्च तस्येह माथुरः साम्प्रतं त्वयं[1] ॥ ५६ ॥

VARIOUS READINGS.

[4]प्रोद्धृतान् [5]व्युच्छित्ति [6]समुपजायते [7]उत्थापनं [8]पौत्रेण [9][illegible]
सटा दंष्ट्रा जटाजठर मखिलं स्वयं ॥

the conservation of creatures, always preserves virtue on the earth. It destroys the haughty Asuras, the exterminaters of virtue, and protects the gods and holy men who are intent on the maintenance of righteousness. Whensoever, O Jaimini, the depression of virtue and the prevalence of vice take place, it creates itself. It became a Varàha, in former times, and repelled the water with its face. The earth was rescued by a single one of his tusks like lotus flowers; it destroyed Hiranyakaś́ipu in the incarnation of Nṛisinha. Viprachitti and other demons his followers, were also destroyed. His other incarnations, such as the Dwarf, I cannot venture to enumerate now. This, his recent incarnation (Kṛishṇa), was in Mathurà. In this man-

इति सा सात्त्विकी मूर्त्तिरवतारान् करोति वै ।
प्रद्युम्नेति च सा ख्याता रक्षाकर्मण्यवस्थिता ॥ ५६ ॥
देवत्वेऽथ मनुष्यत्वे तिर्य्यग्योनौ च संस्थिता ।
गृह्णाति तत्स्वभावञ्च[2] वासुदेवेच्छया सदा ॥ ५७ ॥
इत्येतत्ते समाख्यातं कृतकृत्योऽपि [3]यत्प्रभुः ।
मानुषत्वं गतो विष्णुः शृणुष्वास्योत्तरं पुनः ॥ ५८ ॥
इति मार्कण्डेयपुराणे चतुर्व्यूहावतारः ॥ ४ ॥

पञ्चमोऽध्यायः ॥ ५ ॥

पक्षिण ऊचुः ॥[4]

त्वष्टृपुत्रे हते पूर्व्वं ब्रह्मन्निन्द्रस्य तेजसः ।

VARIOUS READINGS.

[2]स्वरूपञ्च [3]स [4]त्वष्टा प्रजापतिः पूर्व्वं तस्यासीत् त्रिशिराः सुतः । अधोमुखः तपः कुर्व्वन् हतः शक्रेण शङ्कया ॥

ner that form of goodness becomes incarnate. It is designated Pradyumna and is given to the act of preservation. By the will of Vásudeva, it remains in a state of divinity and humanity, as well as in the brute creation, and continually partakes of their several natures.

Thus have we told you why the Lord Vishṇu, though successful, assumed human forms: hear now the sequel thereof.

The end of the Fourth Chapter on the four-fold incarnation.

CHAPTER V.

The birds continued:—O Bráhmaṇa, in times of old the son of Twashṭṛi having been killed (by Indra), the energy of Indra,

ब्रह्महत्याभिभूतस्य परा[5] हानिरजायत ॥ १ ॥
[6]तद्धर्मं प्रविवेशाथ शाक्रतेजोऽपचारतः ।
निस्तेजाश्चाभवच्छक्रो धर्मे तेजसि निर्गते ॥ २ ॥
ततः पुत्रं हतं श्रुत्वा त्वष्टा क्रुद्धः प्रजापतिः ।
अवलुच्य जटामेकामिदं वचनमब्रवीत् ॥ ३ ॥
अद्य पश्यन्तु मे वीर्य्यं त्रयोलोकाः सदेवताः ।
स च पश्यतु दुर्बुद्धि ब्रह्महा पाकशासनः ॥ ४ ॥
स्वकर्माभिरतो येन मत्सुतो विनिपातितः ।
इत्युक्त्वा कोपरक्ताक्षो जटामग्नौ जुहाव तां ॥ ५ ॥
ततोवृत्रः समुत्तस्थौ ज्वालामाली महासुरः ।
महाकायो महादंष्ट्रो भिन्नाञ्जनचयप्रभः[7] ॥ ६ ॥

VARIOUS READINGS.

[5]यदा [6]तदाधर्मं वि [6]तमधर्म्मा वि [7]चयोपम। ॥

guilty of Bràhmaṇacide, was severely damaged. It consequently entered into Dharma, on account of this wickedness. Indra became destitute of energy when it entered into Dharma. Twashṭri Prajàpati on hearing that his son was killed, tore in anger one of his Jaṭas, or clotted tufts of hair, and exclaimed, "Let the gods and all the three worlds (heaven, earth, and hell) observe my power to-day, especially Pàkas'àsana or Indra, that wicked Bràhmaṇacide, by whom my son, bent on his duty, has been murdered." So saying with eyes turned red through resentment, he threw the Jaṭa into the fire, as a burnt offering; whence then proceeded the great demon Vṛitra,

इन्द्रशत्रुरमेयात्मा त्वष्टृतेजोपबृंहितः ।
अहन्यहनि सोऽवर्द्धदिषुपातं महाबलः ॥ ७ ॥
[8]वधाय चात्मनो दृष्ट्वा वृत्रं शक्रोमहासुरं ।
प्रेषयामास सप्तर्षीन् सन्धिमिच्छन् भयातुरः ॥ ८ ॥
सख्यञ्चक्रुस्ततस्तस्य वृत्रेण समयांस्तथा ।
ऋषयः प्रीतमनसः सर्व्वभूतहिते रताः ॥ ९ ॥
समयस्थितिमुल्लङ्घ्य यदा शक्रेण घातितः ।
वृत्रो हत्याभिभूतस्य[9] तदा बलमशीर्य्यत ॥ १० ॥
तच्छक्रदेहविभ्रष्टं बलं मारुतमाविशत् ।
सर्व्वव्यापिनमव्यक्तं बलस्यैवाधिदैवतं ॥ ११ ॥

VARIOUS READINGS.

[8]वधार्थं [9]वधाभिभूतस्य ॥

wreathed with flames, possessed of a huge form, large tusks, and appearing like a collection of powdered collyrium, He was an enemy of Indra, of immeasurable spirit, and, strengthened by the energy of Twashṭri, he increased daily a bow-shot (in stature), most powerful!

Indra seeing that the mighty demon was for his destruction, and afflicted with fright, sent the seven sages desiring to make peace. The sages, devoted to the welfare of all creatures, caused a truce between the demon and the God upon oath, and were gratified in mind. After this when Indra, regardless of the period appointed (by oath), killed Vṛitra, he lost his strength, being involved in the guilt of murder. The strength which thus passed from Indra's body then entered into Màruta, or air,

अहल्याञ्च यदा शक्रो गौतमं रूपमास्थितः ।
[1]धर्षयामास देवेन्द्र स्तदा रूपमहीयत[2] ॥ १२ ॥
अङ्गप्रत्यङ्गलावण्यं यदतीव मनोरमं ।
विहाय दुष्टं देवेन्द्रं नासत्यावगमत्ततः[3] ॥ १३ ॥
धर्मेण तेजसा त्यक्तं बलहीनमरूपिणं ।
ज्ञात्वा सुरेशं दैतेया स्तज्जये चक्रुरुद्यमं ॥ १४ ॥
राज्ञामुद्रिक्तवीर्य्याणां देवेन्द्रं विजिगीषवः ।
कुलेष्वतिबला दैत्या अजायन्त महामुने ॥ १५ ॥
कस्यचित्त्वथ कालस्य धरणी भारपीडिता ।
जगाम मेरुशिखरं सदो यत्र दिवौकसां ॥ १६ ॥
तेषां सा कथयामास भूरिभारावपीडिता ।
दनुजात्मजदैत्योत्थं खेदकारणमात्मनः ॥ १७ ॥

VARIOUS READINGS.

[1]दर्षयासास [2]अहीयत [2]ऋषेः शापादशेषाङ्गे यातं यौनिसहस्रकं
[3]वागतन्तु तत् ॥

which is all pervading, invisible, and the presiding deity of power. When again the king of gods assumed the shape of Gautama and ravished Ahalyà, his graceful appearance was impaired. The engaging beauty of his corporeal members, forsaking that wicked king of the gods, entered into the two As'winikumàras.

The sons of Diti, having learnt that the lord of gods had thus lost his virtue, glory, strength, and beauty, made an effort for his overthrow. The powerful Daityas, O great sage, took birth in the families of most potent kings, designing to vanquish the king of the gods. Sometime after this, the earth afflicted with

[4]एते भवद्भिरसुरा निहताः पृथुलौजसः ।
ते सर्व्वे मानुषे लोके जाता गेहेषु भूभृतां ॥ १८ ॥
अक्षौहिण्योऽपि बहुला स्तद्भारार्त्ता व्रजाम्यधः ।
तथा कुरुध्वं त्रिदशा यथा शान्ति र्भवेन्मम ॥ १९ ॥

पक्षिण ऊचुः ॥

तेजोभागैस्ततो देवा अवतेरुर्दिवो महीं ।
प्रजानामुपकारार्थं भूभारहरणाय च ॥ २० ॥
यदिन्द्रदेहजं तेज स्तन्मुमोच स्वयं वृषः ।

VARIOUS READING.

[4]ये ते

her burden, went to the summit of Meru, where there was an assembly of the gods. Troubled with many burdens, she thus related to them the cause of her grief occasioned by the Daityas, sons of Danu. "Many hosts of mighty Asuras, whom you destroyed, are all born in the region of mortals in the houses of kings. I am quite weighed down by their load; do you therefore, O gods, devise means for my relief."

The birds continued:—The gods then with parts of their energies, descended upon the earth from heaven for the welfare of all creatures, and for removing the burden of the earth. Dharma himself conveyed to Kunti the energy which had proceeded from Indra's body, whereby the very energetic king Yudhishthira was begotten, Pavana conveyed strength (to her) from which proceeded Bhima. By half the spirit of Indra himself,

कुन्त्यां जातो महातेजास्ततो राजा युधिष्ठिरः ॥ २१ ॥
बलं मुमोच पवनस्ततो भीमो व्यजायत ।
शक्रवीर्य्यार्द्धतश्चैव जज्ञे पार्थो धनञ्जयः ॥ २२ ॥
उत्पन्नौ यमजौ माद्र्यां शक्ररूपौ महाद्युती ॥
पञ्चधा भगवानित्थ मवतीर्णः शतक्रतुः ॥ २३ ॥
तस्योत्पन्ना महाभागा पत्नी कृष्णा हुताशनात् ॥ २४ ।
शक्रस्यैकस्य सा पत्नी कृष्णा नान्यस्य कस्यचित् ।
योगीश्वराः शरीराणि कुर्व्वन्ति बहुलान्यपि ।
पञ्चानामेकपत्नीत्वमित्येतत् कथितं तव ।
श्रूयतां बलदेवोऽपि यथा यातः सरस्वतीं ॥ २५ ॥
इति मार्कण्डेयपुराणे इन्द्रविक्रिया ॥ ५ ॥

VARIOUS READING.

वीर्याद्भव[6] ॥

Dhananjaya Pàrtha was born. Of Madrí were born handsome twins with Indra's beauty. Thus the illustrious Indra descended in five forms, and his very fortunate consort Krishṇá, proceeding from fire, was the wife of but one Indra and not of any body else. The lords of Yogis have the capacity of multiplying their forms.

Thus have we explained to you how one (Krishṇá) became the spouse of five (Pàṇḍavas); hear now why Baladeva went to the Saraswatí.

The end of the 5th Chapter, on the Transformation of Indra.

षष्ठोऽध्याय ॥ ६ ॥

पक्षिण ऊचुः ॥

रामः पार्थे परां प्रीतिं ज्ञात्वा कृष्णस्य लाङ्गली ।
चिन्तयामास बहुधा किं कृतं[7] सुकृतं भवेत् ॥ १ ॥
कृष्णेन हि विना नाहं यास्ये दुर्योधनान्तिकं ।
[8]पाण्डवान् वा समाश्रित्य कथं दुर्योधनं नृपं ॥ २ ॥
जामातरं तथा शिष्यं घातयिष्ये नरेश्वरं[9] ॥
[1]तस्मान्न पार्थं यास्यामि नापि दुर्योधनं नृपं ॥ ३ ॥
तीर्थेष्वाप्लावयिष्यामि तावदात्मानमात्मना ।
कुरूणां पाण्डवानाञ्च यावदन्ताय कल्पते ॥ ४ ॥
इत्यामन्त्र्य हृषीकेशं पार्थदुर्योधनावपि ।

VARIOUS READINGS.

[7]ज्ञात्वा [8]पाण्डवं [9]नराधिपं [1]तस्मात्तपोर्थं ॥

CHAPTER VI.

The birds continued,—The holder of the plough, Ráma, knowing that Krishṇa bore great friendship for Pártha, long deliberated what course of conduct were the better. "Without Krishṇa" said he, "I will not go to (or side with) Duryodhana: and how shall I taking the part of the Pàṇḍavas, destroy the king Duryodhana, who is my son-in-law and disciple?—I will therefore go neither to Pártha nor to king Duryodhana. I will perform ablutions at pilgrimages until the days of the Kurus and the Paṇḍavas be ended."—After imparting his wish to Hṛishíkes'a, Pàrtha, and Duryodhana, he went to Dwáraká, surrounded

जगाम द्वारकां शौरिः स्वसैन्यपरिवारितः ॥ ५ ॥
गत्वा द्वारवतीं रामो हृष्टपुष्टजनाकुलां ॥
श्वोगन्तव्येषु तीर्थेषु पपौ पानं हलायुधः ॥ ६ ॥
पीतपानो जगामाथ[2] रैवतोद्यानमृद्धिमत् ।
हस्ते गृहीत्वा समदां[3] रेवतीमप्सरोपमां ॥ ७ ॥
स्त्रीकदम्बकमध्यस्थो ययौ [4]मत्तः [5]पदा स्खलन् ।
ददर्श च वनं वीरो रमणीयमनुत्तमं ॥ ८ ॥
सर्व्वर्तुफलपुष्पाढ्यं[6] शाखामृगगणाकुलं ।
पुण्यं पद्मवनोपेतं [7]सपल्वलमहावनं ॥ ९ ॥
[8]स शृण्वन् प्रीतिजननान् बहून्मदकलान् शुभान् ।

VARIOUS READINGS.

[2]मास्थ [3]समदो [4]जनुपदं [5]स्खलत्पदः [6]तरुपुष्पाढ्यं [7]सषट्पद सं ॥

by his forces.—On reaching Dwáraká, which was peopled with happy and stout men, Ráma, armed with a plough, drank (spirituous) liquor the day before his setting out on pilgrimage. When drunk he went to the luxuriant Raivata forest, holding by the hand the exhilarated Revatí, resembling an Apsaras (in beauty). The intoxicated hero walked in the midst of a number of women with unsteady steps, and saw the charming and most excellent great forest which was filled with fruits and flowers of all seasons, crowded with monkeys, holy, and furnished with beds of lotus flowers, and pools of waters. As he proceeded, he heard the joyous warblings of happy birds, occasioning delight, sweet and pleasing to the ear. He perceived

श्रोत्ररम्यान् सुमधुरान् शब्दान् खगमुखेरितान् ॥ १० ॥
सर्व्वर्त्तुफलभाराढ्यान् [1]सर्व्वर्त्तुकुसुमोज्ज्वलान् ।
अपश्यत् पादपांश्चैव[2] विहगैरनुनादितान् ॥ ११ ॥
[3]आम्रानाम्रातकान् भव्यान् नारिकेलान् सतिन्दुकान् ।
आविल्वकां स्तथा जीरान् दाडिमान् बीजपूरकान्॥१२॥
पनसान् [4]लकुचान् मोचान् नीपांश्चातिमनोहरान् ।
पारावतांश्च कङ्कोलान् नलिनानम्लवेतसान् ॥ १३ ॥
भल्लातकानामलकां स्तिन्दुकांश्च महाफलान् ।
इङ्गुदान् करमर्दांश्च हरीतकविभीतकान् ॥ १४ ॥
एतानन्यांश्च स तरून् ददर्श यदुनन्दनः ।
तथैवाशोकपुन्नागकेतकीवकुलानथ ॥ १५ ॥

VARIOUS READINGS.

रत्नाढ्यान [1]शोभाढ्यान् [2]चैव [3]आराचकां [3]आपिचुकां
[4]लकुचान ॥

trees, on which birds sang melodious notes (and which were of the following descriptions); viz. the mango, the hog-plum, the Càmaranga, the cocoanut, the Ebony, the Bel, the Cumin, the pomegranate, the Citron, the Jack, the artocarpus Lacucha, the plantain, the most beautiful *Cadamba*, (Ixora bandhuca), the Diospyros Glutinosa, the Kankola, the Indigo, the Sorrel, the Marking nut, the Emblic Myrobalan, the Ebony, the Ægle Marmelos, the Inguda, the Carissa Carondas, the Yellow Myrobalan, the Beleric Myrobalan;—These and other trees did the son of Yadu see, as also the Asoka, the Nutmeg, the Ketakí, the Mimusops Elengi, the Champa, the alstonia Scho-

चम्पकान् सप्तपर्णांश्च कर्णिकारान् समालतीन्।
पारिजातान् कोविदारान् [6]मन्दारान् बदरांस्तथा ॥१६॥
पाटलान्ः पुष्पितान् रम्यान् देवदारुद्रुमांस्तथा ।
सालांस्तालांस्तमालांश्च किंशुकान्[7] वञ्जुलान् वरान्[8] १७
चकोरैः शतपत्रैश्च भृङ्गराजैस्तथा शुकैः ।
कोकिलैः कलविङ्कैश्च हारीतैर्जीवजीवकैः ॥ १८ ॥
प्रियपुत्रैश्चातकैश्च तथान्यैर्विविधैः खगैः[9] ।
श्रोत्ररम्यं सुमधुरं कूजद्भिश्चाप्यधिष्ठितं ॥ १९ ॥
सरांसि च [1]मनोज्ञानि [2]प्रसन्नसलिलानि च ।
[3]कुमुदैः पुण्डरीकैश्च तथा [4]नीलोत्पलैः शुभैः ॥ २० ॥
[5]कह्लारैः कमलैश्चापि आचितानि समन्ततः ।

VARIOUS READINGS.

मन्दारेन्दीवरान् [7]निचुलान [8]तमालाक्षोडखर्जूरमधुकान् किंशुकांस्तथा [9]द्विजैः [1]सपद्मानि [2]मनोज्ञ [3]कुसुमैः [4]शतपत्रैश्च [4]कोकनदोत्पलैः [5]कुन्दकैः ॥

laris, the Cassia, the Màlatí, the Coral, the Bauhinia Variegata, the Mandára, the Jujube, the Bigonia suaveolens, flowering and beautiful, the Pine, the Saul, the Palm, the Tamàla, the Butea frondosa, and the great Vanjula.

He saw the forest inhabited by Bartavelles, Peacocks, Black Bees, Parrots, Kokilas, Sparrows, wood Pigeons, Pheasants, *Priyaputras*, Sparrow Hawks, and various other birds singing sweetly, pleasing to the ear.

He also saw beautiful rills with clean waters adorned with the Kumuda and fine lotuses and lilies of various colours, and

कादम्बैश्चक्रवाकैश्च तथैव जलकुक्कुटैः ॥ २१ ॥
कारण्डवैः प्लवैर्हंसैः कूर्मैर्मद्गुभिरेव च ।
एभिश्चान्यैश्च कीर्णानि समन्ताज्जलचारिभिः ॥ २२ ॥
क्रमेणेत्य[7] वनं शौरिर्वीक्षमाणो मनोरमं ।
जगामानुगतः स्त्रीभिर्लताग्रहमनुत्तमं[8] ॥ २३ ॥
स ददर्श द्विजांस्तत्र वेदवेदाङ्गपारगान् ।
कौशिकान् भार्गवांश्चैव भारद्वाजान् सगौतमान् ॥ २४॥
विविधेषु च संभूतान् वंशेषु द्विजसत्तमान् ।
कथाश्रवणबद्धोत्कानुपविष्टान्महत्सु च ॥ २५ ॥
कृष्णाजिनोत्तरीयेषु [9]कुशेषु च वृषीषु च ।
सूतञ्च तेषां मध्यस्थं कथयानं कथाः शुभाः ॥ २६ ॥
पौराणिकीः सरर्षीणां माद्यानां चरिताश्रयाः ।

VARIOUS READINGS.

[7]तत् [8]लताभिरिव पादपः [9]कूर्चेषु [9]हस्त्यादिषु यथाक्रमं ॥

abounding with aquatic birds, moving about on all sides, such as the drake, the ruddy goose, the black-headed gull, the duck, the swan, the turtle, and the diver.

Taking a gradual view of this charming forest, S'auri or Baladeva went with his women into a most beautiful arbor covered with creepers. He there saw eminent Bráhmaṇas, versed in the Vedas and Vedàngas, some of whom were descendants of Kus'ika, some of Bhṛigu, some of Bharadwàja, some of Gotama, with others born in various races, seated on excellent seats of Kus'a grass and skins of deer, and bent on hearing narrations; and in the midst of them he saw Súta relating

दृष्ट्वा रामं द्विजाः सर्व्वे मधुपानारुणेक्षणं ॥ २७ ॥
मत्तोयमिति मन्वानाः समुत्तस्थुस्त्वरान्विताः ।
पूजयन्तो हलधरं ऋते तं सूतवंशजं[1] ॥ २८ ॥[2]
ततः क्रोधसमाविष्टो हली सूतं महाबलः ।
निजघान विवृत्ताक्षः क्षोभिताशेषदानवः ॥ २९ ॥
अध्यास्यति पदं ब्राह्मं तस्मिन् सूते निपातिते ।
निष्क्रान्ता स्ते द्विजाः सर्व्वे वनात् कृष्णाजिनाम्बराः॥३०॥
अवधूतं तथात्मानं मन्यमानो हलायुधः ।
चिन्तयामास सुमहद् मया पापमिदं कृतं ॥ ३१ ॥
[3]ब्राह्मं स्थानं गतो ह्येष यत् सूतो विनिपातितः ।
तथा हीमे द्विजाः सर्व्वे मामवेक्ष्य विनिर्गताः ॥ ३२ ॥

VARIOUS READINGS.

[1]नन्दनं [2]मत्तोय मिति मन्वानः सूतो नार्चद्धलायुधं [3]व्यासासनं

the sacred accounts of the primæval gods and sages contained in the Purâṇas. At the appearance of Ráma, whose eyes were reddened through drinking, the Bráhmaṇas started up (at first), taking him for a drunkard, but (afterwards) all, excepting Súta, worshipped the holder of the plough. Then the mighty Baladeva, who had vanquished innumerable demons, with eyes goggling with anger, killed Súta while he was repeating the words of the Vedas.

Súta being thus killed, the Bráhmaṇas went out of the forest, clad with skins of deer, while Baladeva considering himself as bound to asceticism, thus mused in his mind; "This is a great sin committed by myself. Súta killed by myself is gone to

शरीरस्य च मे [4]गन्धो लोहस्येवासुखावहः ।
आत्मानञ्चावगच्छामि ब्रह्मघ्नमिव कुत्सितं ॥ ३३ ॥
धिगमर्षं तथा मद्यमतिमानमभीरुतां ।
यैराविष्टेन सुमहन्मया पापमिदं कृतं ॥ ३४ ॥
[5]तत्क्षयार्थं चरिष्यामि व्रतं द्वादशवार्षिकं ।
स्वकर्मख्यापनं कुर्व्वन् प्रायश्चित्तमनुत्तमं ॥ ३५ ॥
अथ येयं समारब्धा तीर्थयात्रा मयाधुना ।
एतामेव प्रयास्यामि प्रतिलोमां सरस्वतीं ॥ ३६ ॥
अतो जगाम रामोसौ प्रतिलोमां सरस्वतीं ।
अतः परं शृणुध्वेमं पाण्डवेयकथाश्रयं ॥ ३७ ॥
इति मार्कण्डेयपुराणे बलदेव ब्रह्महत्या ॥ ६ ॥

VARIOUS READINGS.

[4]दाशो [5]थतोऽग्वोघ्नं ॥

the seat of Brahmà. These Bráhmaṇas all went away at the sight of me, and from my body proceeds an unpleasant smell like that of blood. I feel myself impure as a murderer of a Bráhmaṇa. Fie on anger, on wine, on pride, and on rashness, which induced me to commit this heinous crime. I will undertake, as the best expiation, a vow of twelve years for destroying this sin, publicly avowing my guilt. Or, as I have resolved on a pilgrimage to holy places, I will go to that called Pratilomà Saraswatí"

For this reason did Balaràma go to the Pratilomà Saraswatí; hear now an excellent account of the Páṇḍavas.

The end of the 6th Chapter.

सप्तमोऽध्यायः ॥ ७ ॥

धर्मपक्षिण ऊचुः ॥

हरिश्चन्द्रेति राजर्षि रासीत्त्रेता युगे पुरा ।
धर्मात्मा पृथिवीपालः प्रोल्लसत्कीर्त्तिरुत्तमः ॥ १ ॥
न दुर्भिक्षं न च व्याधि र्नाकालमरणं नृणां ।
नाधर्मरुचयः पौरास्तस्मिन् शासति पार्थिवे ॥ २ ॥
बभूवुर्न तथोन्मत्ता धनवीर्य्यतपोमदैः ।
नाजायन्त स्त्रियश्चैव काश्चिदप्राप्तयौवनाः ॥ ३ ॥
स कदाचिन्महाबाहुररण्येऽनुसरन् मृगं[6] ।
शुश्राव शब्दमसकृत् त्रायस्वेति च योषितां ॥ ४ ॥
स विहाय मृगं राजा माभैरित्यभ्यभाषत ।

VARIOUS READINGS.

[6]सुबहून् मृगान् ॥

SEVENTH CHAPTER.

The holy birds continued.—Formerly there lived a great king in the Tretá Yuga, Haris'chandra by name. He governed the world—holy-minded, excellent, and illustrious. In the reign of that king there was neither famine, nor disease, nor untimely death of men; neither were the citizens of vicious inclinations, nor puffed up with the pride of wealth, physical energy, or austerities. Nor were any females born, that did not remain (constantly) youthful.

He, the great-armed monarch, while hunting a deer in the forest on a certain occasion, heard female voices crying several times, "Help!" The king having left the deer, said, "Fear not! what wicked-minded man is committing this iniquity while

मयि शासति दुर्मेधाः कोऽयमन्यायवर्त्तिमान् ॥ ५ ॥
तत्क्रन्दितानुसारी च सर्व्वारम्भविघातकृत् ।
एतस्मिन्नन्तरे [7]रौद्रो विघ्नराट् समचिन्तयत् ॥ ६ ॥
विश्वामित्रोऽयमतुलं तप आस्थाय वीर्य्यवान् ।
प्रागसिद्धा भवादीनां विद्याः साधयति व्रती ॥ ७ ॥
साध्यमानाः क्षमा[8]मौनचित्तसंयमिनाऽमुना ।
ता वै भयार्त्ताः क्रन्दन्ति कथं कार्य्यमिदं मया ॥ ८ ॥
तेजस्वी कौशिकश्रेष्ठो वयमस्य[9] सुदुर्बलाः ।
क्रोशन्त्येता स्तथा भीता दुष्पारं प्रतिभाति मे ॥ ९ ॥
अथवायं नृपः प्राप्तो माभैरिति वदन् मुहुः ।
इममेव प्रविश्याशु साधयिष्ये यथेप्सितं ॥ १० ॥

VARIOUS READINGS.

[7]क्रुद्धो [8]शौचसत्य [9]चाच ।

I am reigning?" At the same time the fierce Vighna-Ràj, the obstructer of all understandings, following the direction whence the cry proceeded, pondered in this manner: "This is the energetic devotee Vis'wàmitra, who is performing unequalled austerities, and working upon the sciences of S'iva and others, which have not been perfected before. The sciences, under the operation of the sage, devoted to patience, silence, and mental discipline, are crying through fear; what ought I to do? These (the sciences) are crying through fear; 'The excellent Kaus'ika is powerful; we are weak in comparison with him.' I perceive it is very difficult. Or I shall enter this king here who is constantly saying, "Fear not," and thereby fulfil my

इति संचिन्त्य रौद्रेण विघ्नराजेन वै ततः ।
तेनाविष्टोन्नृपः कोपादिदं वचनमब्रवीत् ॥ ११ ॥
कोयं बध्नाति वस्त्रान्ते पावकं पापकृन्नरः ।
[1]बलास्त्रतेजसा दीप्ते मयि पत्यावुपस्थिते ॥ १२ ॥
[2]सोऽद्य मत्कार्मुकाक्षेपविदीपितदिगन्तरैः ।
शरैर्विभिन्नसर्व्वाङ्गो दीर्घनिद्रां प्रवेक्ष्यति ॥ १३ ॥
विश्वामित्रस्ततः क्रुद्धः श्रुत्वा तन्नृपतेर्वचः ।
क्रुद्धे चर्षिवरे तस्मिन्नेशुर्विद्याः क्षणेन ताः ॥ १४ ॥
स चापि राजा तं दृष्ट्वा विश्वामित्रन्तपोनिधिं ।
भीतः [3]प्रावेपतात्यर्थं सहसाश्वत्थपर्णवत् ॥ १५ ॥
स दुरात्मन्निति यदा [4]मुनि स्तिष्ठेति चाब्रवीत् ।
ततः स राजा विनयात्प्रणिपत्याभ्यभाषत ॥ १६ ॥

VARIOUS READINGS.

[1]बलेन [2]को [3]प्राकम्पतात्यन्तं [4]तिष्ठ ॥

desire ?" The king then being filled with the fierce Vighna-ràj, who thought as above, thus spoke in anger; "Who is this sinful person that is tying fire at the extremity of his garment, notwithstanding my presence who am his king, resplendent with power, armour, and glory? He shall enter to-day into everlasting sleep, being pierced all over his body by arrows discharged from my bow and shining in all quarters." Vis'wàmitra was angry on hearing the king's words; and on the great sage being angry, those sciences perished in a moment. The king, too, on seeing the most austere Vis'wàmitra, began suddenly to shake exceedingly through fear, like the leaves of the As'wat-

भगवन्नेष मे धर्मो नापराधो मम प्रभो ।
न क्रोद्धुमर्हसि मुने निजधर्मरतस्य मे ॥ १७ ॥
दातव्यं रक्षितव्यञ्च धर्म्मज्ञेन महीक्षिता[5] ।
चापञ्चोद्यम्य योद्धव्यं धर्मशास्त्रानुसारतः ॥ १८ ॥

विश्वामित्र उवाच ॥

दातव्यं कस्य के रक्ष्याः कैर्योद्धव्यञ्च ते नृप ।
[6]क्षिप्रमेतत्समाचक्ष्व यद्यधर्मभयन्तव ॥ १९ ॥

राजोवाच ॥

दातव्यं विप्रमुख्येभ्यो ये चान्ये कृशवृत्तयः ।
रक्ष्या भीताः [7]सदा युद्धं कर्त्तव्यं परिपन्थिभिः ॥ २० ॥

विश्वामित्र उवाच ॥

यदि राजा भवान् [8]सम्यग्राजधर्ममवेक्षते ।

VARIOUS READINGS.

[5]क्षता [6]विचार्य्य तन्मम [7]सतां [8]सौम्य ॥

tha. When the Muni said "Stop, thou wretch!" the king made a humble bow, and replied : "O lord this is my duty; it is no fault of mine; O Muni, at me, intent on duty, it does not become you to be angry. A virtuous king ought to bestow largesses, to protect, and to fight gallantly with his bow, agreeably to the holy S'ástras."

Vis'wámitra said, "O king, on whom shouldst thou bestow largesses, whom shouldst thou protect, and with whom shouldst thou fight? Tell me this quickly, if thou fearest to commit sin."

The king said, "Largesses should be bestowed on eminent

निर्वेष्टुकामो विप्रोऽहं दीयतामिष्टदक्षिणा॥ २१॥

पक्षिण ऊचुः॥

एतद्राजा वचः श्रुत्वा प्रहृष्टेनान्तरात्मना।
पुनर्जातमिवात्मानं मेने प्राह च कौशिकं॥ २२॥
उच्यतां भगवन् यत्ते दातव्यमविशङ्कितं।
दत्तमित्येव तद्विद्धि यद्यपि स्यात् सुदुर्लभं[0]॥ २३॥
हिरण्यं वा सुवर्णं वा [1]पुत्रः [2]पत्नी कलेवरं॥
[3]प्राणा राज्यं पुरं[4]लक्ष्मीर्यदभिप्रेतमात्मनः॥ २४॥

विश्वामित्र उवाच॥

राजन् प्रतिगृहीतोऽयं यस्ते दत्तः प्रतिग्रहः।
प्रयच्छ प्रथमं तावद्दक्षिणां राजसूयिकीं॥ २५॥

VARIOUS READINGS.

[0]सुदुष्करं [1]पुत्र [2]पत्नीं [3]प्राणान् [4]लक्ष्मीं।

Bràhmaṇas and the poor; the fearful are to be protected; enemies are always to be fought against." Vis'wàmitra said, "If, you, the king, regard your royal duty aright, I am a Bràhmaṇa, intent on performing (a certain vow)—let the desired fee be given to me."

The birds said; The king, on hearing these words, rejoiced in his mind, and considered himself as born again, saying to Kaus'ika, Speak fearlessly, O illustrious lord, what ought to be given to you. Consider it as already given, even if it be something hard to obtain—whether your desired boon be bullion, or gold, or a son, or a wife, or the body, or life, a kingdom, a town, or fortune itself. Vis'wàmitra said; O king, thy proffered donation is accepted. Give first the fee proper for the Ràjasúya

राजोवाच ।

ब्रह्मंस्तामपि दास्यामि[5] दक्षिणां भवतोह्यहं[6] ।
व्रियतां द्विज शार्दूल यस्तवेष्टः प्रतिग्रहः ॥ २६ ॥

विश्वामित्र उवाच ॥

ससागरां [7]धरामेतां सभूभृद्ग्रामपत्तनां[8] ।
राज्यञ्च सकलं वीर रथाश्वगजसंकुलं ॥ २७ ॥
कोष्ठागारञ्च कोषञ्च यच्चान्यद्विद्यते तव ।
विना भार्य्याञ्च पुत्रञ्च शरीरञ्च तवानघ ॥ २८ ॥
धर्मञ्च सर्व्वधर्मज्ञ यो यान्तमनुगच्छति ।
बहुना वा किमुक्तेन सर्व्वमन्यत् प्रदीयतां ॥ २९ ॥

पक्षिण ऊचुः ॥

[9]प्रहृष्टेनैव मनसा सोऽविकारमुखोन्नृपः ।

VARIOUS READINGS.

[5]दास्यामो [6]वयं [7]वनोपेत [8]नं [9]विस्मये [9]निर्विकारेण ॥

sacrifice. The king said: O Bràhmaṇa, I will give you that too. Ask, O superior Bràhmaṇa. what offering thou desirest.

Vis'wámitra said, O thou sinless hero, thou who art acquainted with the rules of virtue, give me this world with its seas, mountains, towns, cities, even the empire of the whole, with its chariots, horses, and elephants, its granaries, treasuries, and whatever else is thine, with the exception of thy wife and son, thy person and thy piety (Dharma) which follows its holder. What shall many words avail? Give me all the rest.

The birds said; The king with a glad mind and un altered

तस्यर्षेर्व्वचनं श्रुत्वा तथेत्याह कृताञ्जलिः ॥ ३० ॥

विश्वामित्र उवाच ॥

सर्व्वस्वं यदि [1]मे दत्तं राज्यमुर्व्वी बलं धनं ।
प्रभुत्वं कस्य राजर्षे राज्यस्थे मयि तापसे ॥ ३१ ॥

हरिश्चन्द्र उवाच ॥

[2]पूर्व्वं यस्मिन्नदत्ता ते काले राज्यवती मही ।
तस्मिन्नपि भवान् स्वामी किमुताद्य महीपतिः ॥ ३२ ॥

विश्वामित्र उवाच ॥

यदि राजंस्त्वया दत्ता मम सर्व्वा वसुन्धरा ।[3]
यत्र मे विषये स्वाम्यं तस्मान्निष्क्रान्तुमर्हसि ॥ ३३ ॥
श्रोणीसूत्रादिसकलं मुक्ता[4] भूषणसंग्रहं[5] ।

VARIOUS READINGS.

[1]ते [2]अस्मिन्नपि [3]यदि माया प्रतिहता मम राजवर त्वया [4]त्यक्त्वा
[5]सत्कृतं ॥

countenance, having heard the Sage's words, said, "Even so," with hands joined. Vis'wàmitra said, If, O royal sage, you have given me all your property—your kingdom, the world, forces, and treasures, then who shall reign, myself being a devotee in the kingdom? Haris'chandra said; Even before, when the world with its empire was not given to thee, thou wast its lord: much more now, being its owner. Vis'wámitra said, If, O king, thou hast given me the whole world, then thou shouldst give up thy girdle and all thy ornaments, and, putting on bark of trees, depart with thy wife and son

तद्गच्छ त्वमितश्च सह [6]पत्न्या सुतेन च[7] ॥ ३४ ॥

पक्षिण ऊचुः ॥

तथेति चोक्त्वा कृत्वा च राजा गन्तुं प्रचक्रमे ।
स्वपत्न्या [9]शैव्यया सार्द्धं बालकेनात्मजेन च ॥ ३५ ॥
[1]व्रजतः स ततो रुद्ध्वा पन्थानं प्राह तं नृपं ।
क्व यास्यसीत्यदत्वा मे दक्षिणां राजसूयिकीं ॥ ३६ ॥

राजोवाच ॥

भगवन्राज्यमेतत्ते दत्तं निहतकण्टकं ।
अवशिष्टमिदं ब्रह्मन्नद्य देहत्रयं मम ॥ ३७ ॥

विश्वामित्र उवाच ॥

तथापि खलु दातव्या त्वया मे यज्ञदक्षिणा ।

VARIOUS READINGS.

[6]भार्य्या [7]पत्न्या च ससुतेन च [8]श्रुत्वा राजा ततो वाक्यं वज्रपातोपमं मने। ॥ मुहूर्त्तमासीन्निश्चेष्टो नाहमस्मीति चिन्तयन् ॥ मुहूर्त्तात् प्राप्य संज्ञान्तु ब्रह्मशापभयातुरः ॥ ज्ञात्वा वशिष्ठं जनगं सर्व्वत्यागे ऽकरोन्मतिं ॥

[9]शैब्यया [1]व्रजन्तं स ततोऽध्वानं तं मुनिः प्रत्यभाषत ॥

from my territory. The birds said; The king having said, "even so," began to proceed with his wife S'aivyà and his son. The Sage, obstructing the way of the king, said to him, "Where dost thou go before paying me the fee proper for the Ràjasùya sacrifice?"

The king said, "O Lord, my kingdom is already given to you unobstructed. I have now only three persons remaining (to wit, myself, my wife, and my son.)"

विशेषतो ब्राह्मणानां ह्यवदत्तं प्रतिश्रुतं ॥ ३८ ॥
यावत्तोषो राजसूये ब्राह्मणानां भवेन्नृप ।
तावदेव तु दातव्या दक्षिणा राजसूयिकी ॥ ३९ ॥
[2]प्रतिश्रुत्य च दातव्यं योद्धव्यं चाततायिभिः ।
रक्षितव्या स्तथा [3]चार्त्तास्त्वयैव प्राक् प्रतिश्रुतं ॥ ४० ॥

राजोवाच ॥

भगवन् साम्प्रतं नास्ति दास्ये कालक्रमेण ते ।
प्रसादं कुरु विप्रर्षे [4]सद्भावमनुचिन्त्य च[5] ॥ ४१ ॥

विश्वामित्र उवाच ॥

किंप्रमाणो मया कालः प्रतीक्ष्यस्ते जनाधिप ।
शीघ्रमाचक्ष्व शापाग्नि [6]रन्यथा त्वां [7]प्रधक्ष्यति ॥ ४२ ॥

VARIOUS READINGS.

[2]प्रतिश्रुतं [3]आर्त्ताः [4]प्रदास्ये दक्षिणाधनं [5]मे [6]स [7]कर्त्तरिष्यति ॥

Vis'wàmitra said, "Still thou owest me the sacrificial fee. Promises made to Bràhmaṇas, but unfulfilled, do especial harm. O king, in the Ràjasúya sacrifice fees ought to be given to Bràhmaṇas till they are satisfied. Thou thyself didst acknowledge, in the first instance, that, having promised a thing, it is a duty to give it; with enemies it is a duty to fight; the distressed it is a duty to protect." The king said, O Lord, I have nothing now; I will give to you in the course of time. O eminent Bràhmaṇa, think favourably and have mercy upon me. Vis'wàmitra said, O king, how long shall I have to wait? Say quickly: otherwise the fire of my anathema shall consume thee.

राजोवाच ॥

मासेन तव [8]विप्रर्षे प्रदास्ये दक्षिणाधनं ।
साम्प्रतं नास्ति मे वित्तमनुज्ञां दातुमर्हसि ॥ ४३ ॥

विश्वामित्र उवाच ॥

गच्छ गच्छ नृपश्रेष्ठ स्वधर्ममनुपालय ।
शिवश्च तेऽध्वा भवतु मा सन्तु परिपन्थिनः ॥ ४४ ॥

पक्षिण ऊचुः ॥[9]

अनुज्ञातः स गच्छेति जगाम वसुधाधिपः ।
पद्भ्यामनुचिता गन्तुमन्वगच्छत तं प्रिया ॥ ४५ ॥
तं सभार्य्यं नृपश्रेष्ठं निर्यान्तं ससुतं पुरात् ।
दृष्ट्वा प्रचुक्रुशुः पौरा राजश्चैवानुयायिनः ॥ ४६ ॥[1]

VARIOUS READINGS.

[8]राजर्षे [9]ततः स राजर्षिवरो विश्वामित्रमभाषत ॥ [1]ववदु जात सखाला यथा पितरि मातरि ॥

The king said, O Brahminical sage, I will give you the sacrificial fee in one month. Now I have no property. You should permit me to depart. Vis'wâmitra said, Go, O thou excellent king; maintain thy faith. May blessings attend thee on the way. May there be no enemies (to thee).

The birds said, Being permitted to go, the lord of the world departed. His wife, though it was unfitting that she *should go on* foot, followed him. The inhabitants, having seen their *excellent* monarch depart from the city with his wife and son, lamented, as did his dependent princes also; (saying) " Alas! O lord, why dost

हा नाथ किं जहास्यस्मान् नित्यार्त्तिपरिपीडितान् ।
त्वं धर्म्मतत्परो राजन् [2]पौरानुग्रहकृत्तथा ॥ ४७ ॥
नयास्मानपि राजर्षे यदि धर्म्ममवेक्षसे ।
मुहूर्त्तं तिष्ठ राजेन्द्र भवतो मुखपङ्कजं ॥ ४८ ॥
पिबामो नेत्रभ्रमरैः कदा द्रक्ष्यामहे पुनः ।
यस्य प्रयातस्य पुरो यान्ति पृष्ठे च पार्थिवाः ॥ ४९ ॥
तस्यानुयाति भार्य्येयं गृहीत्वा बालपुत्रकं ।
यस्य भृत्याः प्रयातस्य यान्त्यग्रे कुञ्जरस्थिताः ॥ ५० ॥
स एष[3] पद्भ्यां राजेन्द्रो हरिश्चन्द्रोऽद्य गच्छति ।
हा राजन् सुकुमारं ते सुभ्रु [4]सुत्वचमुन्नसं ॥ ५१ ॥
पथि पांशुपरिक्लिष्टं मुखं कीदृग्भविष्यति ।

VARIOUS READINGS.

[2]दीना [3]एव [4]रम्यं समुन्नतं ॥

thou abandon us who are constantly suffering misery? Thou, O king, art bent on virtue, and performest mercy to thy subjects. O eminent king, if thou regardest virtue, take us also with thee. Stay for a moment, O lord of kings, while with our black-bee-like eyes we drink (the honey of) thy lotus-face. When shall we see (thee) again? He, on whose marching forth kings attended before and behind, is now followed by his wife and infant boy. He whose servants advanced before him riding on elephants, even Haris'chandra, himself, the lord of kings, is now going on foot. Alas! O king how will thy tender face, with beautiful eye-brows, fine countenance, and graceful nose, look when troubled with dust on the road?—Stay,

तिष्ठ तिष्ठ नृपश्रेष्ठ स्वधर्ममनुपालय ॥ ५२ ॥
आनृशंस्यं परोधर्मः क्षत्रियाणां विशेषतः ।
किं दारैः किं सुतैर्नाथ धनैर्धान्यैरथापि वा[6] ॥ ५३ ॥
१ त्वमेतत् परित्यज्य [7]छायाभूता वयं तव ।
हा नाथ हा महाराज हा स्वामिन् किं जहासि नः[8] ॥ ५४ ॥
यत्र त्वं तत्र हि वयं तत् सुखं यत्र वै भवान ।
[9]नगरं तद्भवान् यत्र स स्वर्गो यत्र [1]नो नृपः ॥ ५५ ॥
इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः ।
[2]अतिष्ठत् स तदा मार्गे तेषामेवानुकम्पया ॥ ५६ ॥
विश्वामित्रोऽपि तं दृष्ट्वा पौरवाक्याकुलीकृतं[3] ।
रोषामर्षविष्टस्ताक्षः समागम्य वचोऽब्रवीत् ॥ ५७ ॥

VARIOUS READINGS.

[6]स्नेहैरपि तथापि नः [7]दास [8]हा वीर वीरदर्पघ्न हरिश्चन्द्र मही पते [9]नरको यत्र न भवान् [1]वै भवान् [2]अतिष्ठत [3]अंचाखनं

stay, O excellent king. Follow thy duty. Mildness is the great duty especially of the Kshetriyas. O lord, what have we to do with wives? What with sons? What with wealth? What with grain? We have left them all and become as it were thy shadow. Alas! O lord! O great King! O master! why dost thou abandon us? Wherever thou art we are also. Wherever thou art there is happiness. That is the city where thou art; that is heaven where our king is." Having thus heard the words of the citizens, the king, greatly agitated with grief, stopped

धिक् त्वां दुष्टसमाचारमनृतं जिह्मभाषिणं ।
मम राज्यञ्च दत्वा यः पुनः [4]प्राकष्टुमिच्छसि ॥ ५८ ॥
इत्युक्तः परुषं तेन गच्छामीति सवेपथुः ।
ब्रुवन्नेवं ययौ शीघ्रमाकर्षन्दयितां करे ॥ ५९ ॥
कर्षतस्तां ततो भार्य्यां सुकुमारीं श्रमातुरां ।
सहसा दण्डकाष्ठेन ताडयामास कौशिकः ॥ ६० ॥
तां तथा ताडितां दृष्ट्वा हरिश्चन्द्रो महीपतिः ।
गच्छामीत्याह दुःखार्त्तो नान्यत् किञ्चिदुदाहरत् ॥ ६१
अथ विश्वे तदा देवाः पञ्च प्राहुः कृपालवः ॥[5]
विश्वामित्रः सुपापोऽयं लोकान् कान् समवाप्स्यति[8] ॥ ६२

VARIOUS READINGS.

[4]प्राकष्टुमर्हसि [5]तदवस्थं सुतं दृष्ट्वा हरिश्चन्द्रं नरेश्वरं [6]च [7]श्च [8]सि ॥

on the road out of compassion to them. Vis'wámitra seeing him perplexed by the words of the citizens, came up to him and said, with eyes altered with rage and impatience. "Fie on thee, thou wicked and crooked liar, that, having given away thy kingdom to me, dost wish to resume it." Having been addressed thus rudely, he (the king) went away in haste, saying with tremour, "I go," and drawing his wife by the hand. While he was drawing his tender wife, suffering from fatigue, Kaus'ika suddenly smote her with his stick. The king Haris'chandra, having seen her thus smitten, said sorrowfully "I go"—but added nothing more.

Then the five merciful (gods called) Vis'wadevas said, "This Vis'wàmitra is a great sinner. What regions (of

येनायं यज्वनां श्रेष्ठः स्वराज्यादवरोपितः ।
कस्य वा श्रद्धया पूतं सुतं[8] सोमं महाध्वरे ॥ ६३ ॥
पीत्वा वयं प्रयास्यामो मुदं मन्त्रपुरःसरं[9] ॥ ६४ ॥

पक्षिण ऊचुः ॥

इति तेषां वचः श्रुत्वा कौशिकोऽतिरुषान्वितः ।
शशाप तान् मनुष्यत्वं सर्व्वे यूयमवाप्स्यथ ॥ ६५ ॥
प्रसादितश्च तैः प्राह पुनरेव महामुनिः ।
मानुषत्वेऽपि भवतां भविषी नैव सन्ततिः ॥ ६६ ॥
न दारसंग्रहश्चैव भविता नच मत्सरः ।
कामक्रोधविनिर्मुक्ता भविष्यथ सुराः पुनः ॥ ६७ ॥
ततोऽवतेरुरंशैः स्वैर्देवास्ते कुरुवेश्मनि ।
द्रौपदीगर्भसंभूताः पञ्च वै पाण्डुनन्दनाः ॥ ६८ ॥

VARIOUS READINGS.

[8] हुतं [9] हुतमथ रसायनं ॥

torment) shall he attain, by whom this excellent celebrater of sacrifices is ejected from his own kingdom? Whose faith will now sanctify the moon-plant-juice with Mantras at the great sacrifice that we may drink it and be merry?"

The birds said, Vis'wàmitra, having heard this their saying, was exceedingly enraged, and cursed them (as follows), "you shall all become human beings." Being afterwards propitiated by them, the great sage added; "you shall have no offspring in your human condition nor shall you enter into the state of marriage; but being free from envy, lust, and anger, you shall again become gods."

एतस्मात् कारणात् पञ्च पाण्डवेया महारथाः ।
न दारसंग्रहं प्राप्ताः शापात्तस्य महामुनेः[1] ॥ ६९ ॥
एतत्ते सर्व्वमाख्यातं पाण्डवेयकथाश्रयं ।
[2]प्रश्नचतुष्टयं गीतं किमन्यच्छ्रोतुमिच्छसि[3] ॥ ७० ॥
इति मार्कण्डेय पुराणे द्रौपदेयोत्पत्तिः ॥ ७ ॥

अष्टमोऽध्यायः ॥ ८ ॥

जैमिनिरुवाच ॥

भवद्भिरिदमाख्यातं [4]यथाप्रश्नमनुक्रमात् ।
महत् कौतूहलं मेऽस्ति हरिश्चन्द्रकथां प्रति ॥ १ ॥

VARIOUS READINGS.

[1]महात्मनः [2]प्रश्नत्रयं समाख्यातं [3]परिपृच्छसि [4]चतुः प्रश्नमनुत्तमं ॥

The birds said, Those gods then became partially incarnate in the house of Kuru, and were born in the womb of Draupadí as the five sons of Páṇḍu. Hence the five sons of Páṇḍu, with great chariots, did not enter into the state of matrimony, because of the great sage's malediction. Thus has the whole story of the sons of Páṇḍu been related to thee, and thy four-fold question answered. What else dost thou wish to hear?

Thus far the 7th Chapter on the birth of the sons of Draupadí.

CHAPTER. VIII.

Jaimini said, Thus have my questions been successively answered by you. I am much interested in the story of Haris'chandra. How great, alas! was the trouble which that noble-

अहो महात्मना तेन प्राप्तं[5] कृच्छ्रमनुत्तमं[6] ।
कच्चित् सुखमनुप्राप्तं तादृगेव द्विजोत्तमाः ॥ २ ॥

पक्षिण ऊचुः ॥

विश्वामित्रवचः श्रुत्वा स राजा प्रययौ शनैः ।
[7]शैव्ययानुगतो दुःखी भार्य्यया बालपुत्रया ॥ ३ ॥
सगत्वा वसुधापालो दिव्यां वाराणसीं पुरीं ।
नैषा मनुष्यभोग्येति[8] शूलपाणेः परिग्रहः ॥ ४ ॥
जगाम पद्भ्यां दुःखार्त्तः सह पत्न्यानुकूलया[9] ।
पुरीप्रवेशे ददृशे विश्वामित्रमुपस्थितं[1] ॥ ५ ॥
तं दृष्ट्वा समनुप्राप्तं विनयावनतो ऽभवत् ।
प्राह चैवाञ्जलिं कृत्वा हरिश्चन्द्रो महामुनिं ॥ ६ ॥
इमे प्राणाः सुतश्चायमियं पत्नी मुने मम ।

VARIOUS READINGS.

[5]चरु [6]महद्दुःखं [7]शैव्याख्यया चानुगतो [8]भक्तेति [9]समाकुला [1]मवस्थितं ॥

minded man underwent? O excellent birds, did he ever come to any corresponding comfort?

The birds said, The afflicted king, having heard the words of Vis'wámitra, proceeded slowly, followed by his wife S'aivyá with her infant son. The lord of the world, having gone to the celestial city of Benares, thought within himself: This is the seat of S'iva, it is not to be occupied by man; and in great trouble he went on foot with his loyal wife. At the entrance of the city he saw Vis'wàmitra before him. Haris'chandra, on seeing that great sage present, bowed with humility, and

येन ते कृत्यमस्त्याशु तद्गृहाणार्घ्यमुत्तमं[2] ॥ ७ ॥
यद्वान्यत् कार्य्यमस्माभि[3]स्तदनुज्ञातुमर्हसि ॥ ८ ॥

विश्वामित्र उवाच ॥

पूर्णः स मासो राजर्षे[4] दीयतां मम दक्षिणा ।
राजसूयनिमित्तं हि स्मर्य्यते स्ववचो यदि ॥ ९ ॥

राजोवाच ॥

ब्रह्मन्नद्यैव[5] संपूर्णो मासोऽम्लान तपोधन ।
तिष्ठत्येतद्दिनार्द्धं[6] यत्तत् प्रतीक्षस्व माचिरं ॥ १० ॥

विश्वामित्र उवाच ॥

एवमस्तु महाराज, आगमिष्याम्यहं पुनः ।
शापं तव प्रदास्यामि नचेदद्य प्रदास्यसि ॥ ११ ॥

VARIOUS READINGS.

[2]गृहाण तमनुत्तमं [3]चाद्यमाख्यातु [3]तत् सर्व्वं ख्यातु [4]भगवन्ते [5]अद्य

[7]भाग ॥

said with his hands joined; "O Sage, here is my life,—here my son, and my wife. Receive at once whatever you think right as an excellent offering. Or if there be any other duty on our part, it becometh you to command it."

Vis'wàmitra said, "O royal sage, one month is full. Give me my fee for the Rajasúya sacrifice, if you remember your own words." The king said, "O Bràhmaṇa of unfading austerity, one month is this day full; but half a day still remains: therefore wait so long no longer." Vis'wámitra said, "Be it so, O great king, I will come again. If thou dost not give (the fee) to day, I will pronounce a malediction against thee."

The birds said, The Bráhmaṇa, having thus spoken, went his

पक्षिण ऊचुः ॥

इत्युक्त्वा प्रययौ विप्रो राजा चाचिन्तयत्तदा ।
कथमस्मै प्रदास्यामि दक्षिणा या प्रतिश्रुता ॥ १२ ॥
कुतः पुष्टानि मित्राणि कुतोर्थः साम्प्रतं मम ।
प्रतिग्रहः प्रदुष्टो मे [6]तच्च याचाम्यहं कथं ॥ १३ ॥
[9]किमु प्राणान् विमुञ्चामि कान्दिशं याम्यकिञ्चनः ।
यदि नाशं गमिष्यामि अप्रदाय प्रतिश्रुतं ॥ १४ ॥
[1]ब्रह्मस्वहृत् कृमिः पापो भविष्याम्यधमाधमः ।
अथवा [2]प्रेष्यतां यास्ये वरमेवात्मविक्रयः ॥ १५ ॥

पक्षिण ऊचुः ॥

राजानं व्याकुलं दीनं चिन्तयान मधोमुखं ।
प्रत्युवाच तदा पत्नी बाष्पगद्गदया गिरा ॥ १६ ॥

VARIOUS READINGS.

[6]नाहं याचामथ कथं [8]नाथो यास्याम्यहं कथं [9]किन्तु [1]ब्रह्मस्वहा [2]दासतां ॥

way. The king thought within himself, how shall I give him the fee I have promised? Whence (can I obtain) powerful friends? Whence now is wealth for me? The acceptance of alms would be quite wrong in me, and how can I beg of him? Shall I give up my life? Where shall I, of no substance, go? If I perish without giving what has been promised, then as a robber of Bràhmanical property, I shall become a sinful worm, the vilest of the vile. Or shall I become a slave? Or, better still, sell myself?

The birds said, The queen then with speech faltering through weeping replied to the unfortunate king, who was confused and

त्यज चिन्तां महाराज स्वसत्य [3]मनुपालय ।
श्मशानवद्दर्जनीयो नरः सत्यबहिष्कृतः[4] ॥ १७ ॥
नातः परतरं धर्म्मं वदन्ति पुरुषस्य तु ।
यादृशं पुरुषव्याघ्र स्वसत्यपरिपालनं ॥ १८ ॥
अग्निहोत्र मधीतं वा दानाद्याश्चाखिलाः[5] क्रियाः ।
[6]भजन्ते तस्य वैफल्यं यस्य वाक्यमकारणं ॥ १९ ।
सत्य मत्यन्त मुदितं धर्मशास्त्रेषु धीमतां ।
तारणायान्वृतं तद्वत् [7]पातनायाकृतात्मनां ॥ २० ॥
सप्ताश्वमेधानाहृत्य राजसूयञ्च पार्थिवः ।
कृतिर्नाम च्युतः स्वर्गादसत्यवचनात् सकृत् ॥ २१ ॥

VARIOUS READINGS.

[3]परि [4]विवर्जितः [5]सकलाः [6]भवन्ति तस्य विफलाः [7]पतनाय ॥

down cast in thoughtfulness; "O great king, give up your anxiety; maintain your truthfulness. The man who is devoid of truthfulness is to be shunned like a cemetery. O excellent among males, they say that a man cannot have a higher duty than the maintenance of his own truthfulness. Burnt offerings, reading (of the Vedas), alms-giving, and all other works become ineffectual to him whose word is not made good. Truth is much spoken of in the holy scriptures as a means of salvation for the wise; so is falsehood (considered as) the way of perdition for the wicked. A king named Kṛiti though he had performed seven burnt offerings of horses, and the Rájasúya sacrifice, fell from heaven for once telling an untruth. O king I have borne a son"—So saying, she burst into tears. The lord of the earth thus spoke to her, her eyes being overflowed with tears.

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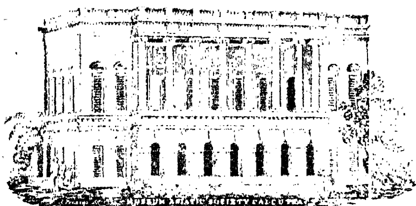
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